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MEMOIR OF THE LATE REV. EDWARD BICKERSTETH.

THE late Rector of Watton was so extensively known and so generally esteemed, that though he followed not with us but was very strongly attached to the state church of which he was a minister, we cannot think that a sketch of his life will be unacceptable to any of our readers. We are enabled to furnish it by the recent appearance of two volumes comprising a memoir by his son-in-law, the Rev. T. R. Birks, Rector of Kelsall, a man of kindred spirit. Depending on this publication for facts—facts at which we may look of course from our own point of vision—we shall endeavour to give a fair and faithful notice of one from whom in many respects we differed greatly, but who was, we doubt not, according to the light which he possessed, a sincere and laborious servant of the best of masters.

Mr. Bickersteth was one of the few men of our times who have received ordination from episcopal hands with-

out passing through a college course. In this he resembled Thomas Scott, the commentator, and Thomas Hartwell Horne, the author of the valuable Introduction to the Holy Scriptures, and added one to the number of those useful men who have shown that eminence is not confined to students who have acquired their knowledge in academic bowers. His training was of a more practical character than that usually given in universities; and this gave rise to much that distinguished his career. He was born in Westmoreland, March 19, 1786. In early life his mother's advice was, "Be sure, Edward, you never eat the bread of idleness." Habits of industry, formed at home, were cherished by his entrance into the Dead Letter Office, in London, when he was but fourteen years of age. Five years afterwards he obtained employment in the office of an attorney, and added to his inadequate income by spending his even-

ings in writing. Subsequently, being articulated to this gentlemen, he left the post office after six years' service. In his new situation he became acquainted with Mr. Thomas Bignold of Norwich, whose sister he afterwards married, and with whom he entered into partnership. While he resided at Norwich, he was not only diligent in secular business, but active in sabbath school labours, and in the formation of societies of a benevolent and religious character. Among these was one in aid of the Church Missionary Society, respecting which he exclaimed in a party of friends, when one and another were vacillating, "Well, a Church Missionary Association there shall be in Norwich, if I stand alone on the Castle Hill to proclaim it, and my wife be secretary."

The venerable secretary of the parent society, the Rev. Josiah Pratt, having known Mr. Bickersteth many years, and watched his early labours in Spitalfields, witnessed with deep interest his zeal and energy in the establishment of the Norwich association. Just such an assistant he felt to be desirable in conducting the business of the society in London, and in 1815 he proposed to him that he should quit his present profession, seek ordination from the bishop of Norwich, come up to London to assist him in the ministry and in the work of the society, reside in the missionary house, and superintend the missionaries there. Mr. Bickersteth's professional income was about £800 per annum; but he had long had desires for ministerial occupation, and he thought it not improbable that through the influence of Mr. J. J. Gurney, the well known Quaker, with whom he had been associated in some of his labours, or of another gentlemen in the neighbourhood, the bishop might be induced to ordain him. After some hesitation and delay,

the episcopal sanction was obtained. He passed through an examination to the perfect satisfaction of the examiner. Writing to his parents on the occasion, he says, "I stated some of the great doctrines of the bible, translated the Greek Testament, Grotius, and a Latin article, and wrote a Latin and also an English theme."

Having been ordained "a deacon," by the bishop of Norwich, and "a priest" by the bishop of Gloucester, Mr. Bickersteth preached a few times, and then commenced his official services to the Church Missionary Society with a voyage to Africa. Many circumstances had rendered a deputation from the society to Sierra Leone imperative, and Mr. Bickersteth was sent with instructions to converse privately with all connected with the mission, and if he judged it requisite, to assemble them together, to gain their united opinion on points of importance, to gain all the information he could from heathen chiefs, and from any credible persons in the colony. He was to ascertain the character of the missionaries, their manner of conducting the mission, the influence they exercised, the character of the schools, the number of schoolmasters required in the colony, the eligibility of various posts as missionary stations, and several other points connected with the spiritual and temporal welfare of the mission. In performing this service he acquired much information which assisted him greatly in his subsequent efforts to arouse British Christians to a sense of the urgent necessities of the heathen world. For fifteen years after his return, missionary journeys formed a main feature of his life, and were one of his most important spheres of usefulness. "He was not a finished orator," says Mr. Birks, "his action in speaking was never studied, and there was a peculiarity about his voice which



gave some who heard him for the first time the impression that he was hastening into a decline; but there was an earnestness in every word, tone, and gesture, a holy simplicity, and a beaming love, which, combined with much practical judgment, and a ready tact in bringing forward those topics most likely to touch the hearts of his hearers, conspired to make him one of the most successful of missionary advocates."

When he was not travelling for the society, Mr. Bickersteth's time was occupied with weighty duties at the missionary house, at the head of which he and Mrs. Bickersteth were now placed. The students there were under his care, and boarded at his table, and he had to assist Mr. Pratt in the general management of the society's affairs. In 1820, however, he removed with his family and the missionary students to Barnsbury Park, Islington, where he resided above ten years. Four years after this, Mr. Pratt withdrew from the secretaryship of the society, and its direction was thereby thrown more on Mr. Bickersteth. He subsequently became Mr. Pratt's successor also at Wheeler Chapel, Spitalfields, at which he had previously been afternoon lecturer. Yet, amidst all these engagements, he found opportunity to compose a variety of treatises, to which the publicity of his position gave an extensive circulation. They were a source of emolument, and this appears to have stimulated him to great exertion. "His works had so rapid a sale," we are told, "that they afforded him real assistance in the support of his family." Among these was "The Christian Hearer," which ran through several editions, and did much to produce that general withdrawal of evangelical church people from occasional worship with dissenters which took place about twenty years ago.

Before that time, in many places where the parish minister was not evangelical, it had been common for pious adherents of the establishment to embrace opportunities to hear in dissenting meeting-houses truths, the presentation of which to their minds they found to be beneficial, but which they could not hear from the clergy of their vicinity. Mr. Bickersteth seems to have always doubted the propriety of this, and he laid down principles in his "Christian Hearer," which greatly discouraged the leaving, on any account, of one's own parish church. This publication was lamentably influential. There is no sentence in these volumes which has afforded us greater pleasure than that on the last leaf which says, "The Christian Hearer is not at present in print."

Soon after the appearance of this work, occurrences took place which led to Mr. Bickersteth's retirement from the secretaryship, and removal from London. There were differences of opinion on some practical points between him and a majority of the committee which greatly affected his comfort. At this juncture he was offered the living of Watton, a pleasant village five miles from Hertford, and twenty-six from London. In its retirement he enjoyed, from the year 1830 to the end of his life, opportunities for reading and writing which afforded a pleasing contrast to the scenes of activity to which he had been accustomed. Here he edited many valuable books, and produced works of his own of different degrees of excellence. Hither, however, his fear of dissent and radicalism followed him, and affected his views both of passing events and of the prophetic writings. Yet there is something exceedingly delightful in the description given by his biographer of Mr. Bickersteth's private life at Watton. It is so interesting and instructive

that, at the risk of extending the article unduly, we are impelled to present it to our readers entire:—

“When he first removed to Watton, the youngest of his six children was a few weeks old, and the eldest only about ten years of age. But at the time of his illness, the lapse of more than eleven years had made a great change in his domestic circle. All his children had now been united, for four or five years, under his own roof. His three eldest received mainly, and the others exclusively, a home education. They had, most of them, reached an age in which they could appreciate their father's position in the church, and sympathize in his public labours. They were able now, more than in earlier years, to delight in the overflowing love which marked his character as a parent, and by reflecting it from one to another, to multiply and diffuse its happy influence. His own incessant activity gave its tone to the whole family. It was a little hive of busy, happy workers. To get good, and to do good, was the double charge impressed constantly on his children, as the great rule and object of a Christian life; and as they rose successively into the knowledge and enjoyment of the gospel their father proclaimed and practised, they were taught that it was their highest privilege to help in diffusing its blessedness to others.

“The notes of Mr. Bickersteth to his children, in the previous chapters, illustrate his general principle in their education. Religion was never exhibited to them as a system of arbitrary restraint, or as contracting for them a wider circle of pleasures, in which the children of worldly parents would be permitted to engage. They were taught to regard it as a system of privilege, a constant fountain of domestic joy and mutual love. Their father carefully excluded them, it is true,

from worldly society. Novels were practically prohibited; and vain and idle words in songs, even when they might happen to intrude in music-lessons, met his instant and decided disapprobation. He objected to dancing, and the ball-room was, of course, entirely prohibited. But the home-circle was so happy—life was so rich with varied interest,—that his children were little tempted to desire amusements, of which they felt no need, and which were habitually associated, in their minds, with the ideas of unhealthy dissipation, waste of time, and extreme spiritual danger. When they heard other Christian parents speak of the difficulty they found, in restraining their children from worldly pleasures, they learned how great was their debt to the wise and tender love of their own father, which had left them no excuse for craving those dangerous amusements, by providing them with a rich variety of home enjoyments. He spared no expense in their education, provided them lessons, in music and drawing, from the best masters, supplied them liberally with books, and encouraged them in their own voluntary studies. He allowed his children, as indeed he pursued himself, a wide range of reading. His large library was well stored, not only with a very great number of theological writings, in which it was rivalled by few private collections, but with works of history, science, and general literature. He cared little himself for works of imagination; but, whenever there was nothing plainly objectionable in their tendency, he rejoiced to procure them for his children. There was a free liberality in all his gifts, which made them doubly welcome. Filial piety had eminently marked his early days, and God gave him, as in recompence, a large measure of parental wisdom, and an unusual share of domestic happi-



ness. His authority, it is true, was so gentle, that the father seemed almost merged in the companion, but his will was ever felt to be a spontaneous law to the whole household.

"When his children, by the blessing of God, had learned to prize the truth, which was so powerfully commended to them by his daily instructions and example, this discipline of love produced its natural effect on their minds. It became their highest pleasure to help on his work—the Master's work, as he loved to call it. This was his own great object, which carried him cheerfully through every little sacrifice. 'I don't much like leaving home,' he would say often before a journey, 'but it is for the Master.' 'You are overworking yourself,' was the not unusual remonstrance of Mrs. Bickersteth, or of his children. 'It is all the Master's work, my love,' would be his reply. In this blessed work he delighted to have his children for helpers and companions. They were early accustomed to take part in the Sunday school, and to visit the cottages of the poor. When they grew older, he delighted to employ them in the village, and used playfully to call them his curates. 'I am going into the village, can I do anything for you, Papa?' was a frequent inquiry. 'Yes, my love, all the good thou canst,' would be his answer, whenever there was no special commission. If any good was done, they were cheered by his full and ready sympathy; if any perplexities arose in their part of the parish work, his wise counsel was always at hand. At home he found them frequent employment, in copying important letters, translating passages for quotation, preparing indexes, and other tasks of a similar kind. Much of the work thus provided for them was very interesting in itself; and the rest, which might have been rather irksome in its own nature, was

so gratefully acknowledged, that the little self-denial was found, in the result, to yield them one of the purest and deepest pleasures. At such times it was their privilege to sit with him in his quiet study, to watch his busy progress, to hear the ejaculations often gently breathed for divine help, as matters of weighty importance came before him; and to feel that, by taking some of the more mechanical parts of his work, they were helping to redeem his precious time for more abundant labours in the cause of Christ. He contrived to find some use for almost everything they might have learned in the school-room, in connexion with his own work; so that, although he took very little part in the direct superintendence of their studies, all was instinctively connected with him in their thoughts, and seemed to draw them closer and closer to him.

"From an early age his children were permitted to share all the various church-interests which daily clustered around him. He made them his intimate companions in all his labours for promoting the Redeemer's kingdom. His fears as to the dangers which threatened the church of Christ; his perplexities as to his own course on particular occasions that might arise; his impressions on the character of public men, or the tendency of public measures, in church or state—all were discussed freely in the family circle, and the youngest were not forbidden to mingle in the conversation. A conviction was thus silently formed in their minds, that everything which interested their father, since it affected the cause of the Saviour, ought to be also of deep interest to themselves. Every morning, before breakfast was ended, or a little later, the post came in, usually with a large variety of letters. Unless the contents required privacy, the various intelligence from every part

the kingdom, and often from distant lands, became the subject of conversation to the whole family. It was his constant practice to walk before dinner; and he would then often discuss with his wife and children, or Christian inmates and visitors, the duties which the morning's post had brought upon him; and would sometimes leave the table at dinner, when the conversation turned on the same subjects, to fetch the answers he had written. It was his own principle, through life, to have for his main object the glory of God in the salvation of men. This he sought also to impress in every way on their minds. A great work was to be done; and each one, according to their ability, was to take a part in it. Self-denial was to be expected as a needful means; but the end was glorious, and worthy of every sacrifice. Life, they were thus taught to feel, was solemn and earnest, full of interest, full of hope; and though beset with many dangers, and exposed to many trials, full also to a Christian of the richest blessings. A variety of quiet amusements were at hand, to fill up every hour not occupied with active and pressing duties; and the only complaint often heard at the rectory, was that the day was not long enough for its numerous and interesting occupations.

"For many years of his life, Mr. Bickersteth was a very early riser, and two or three of his most popular works were composed in these morning hours, before the business of a laborious day began. At Watton, latterly, he rose between six and seven, and then took a cold bath, which he found very beneficial to his health; and in winter he would often break the ice with his own hands in severe weather, rather than omit the practice. After a short time spent in private in his study, he retired to a private walk in a field above the rectory, where he used to continue his

morning devotions. Not far from one end of this private walk there were two or three cottages, and unknown to himself, his voice was sometimes overheard by the simple cottagers, as he poured out his earnest supplications before God. He was accustomed for years to meet his children a quarter of an hour before breakfast, to hear them repeat a few verses of scripture. When they grew older, he encouraged them to learn larger portions of it, and to repeat them to him. The book of Revelation, and several of the epistles, were thus committed to memory. He had a great desire to read the Old Testament in Hebrew, and made several attempts before breakfast with his eldest daughter; but his occupations never allowed him to give a reasonable time to such a pursuit, especially as he had no special readiness for the acquisition of a language; but all the time spent with him in private by his children was so delightful, that these Hebrew lessons are still looked back upon with peculiar pleasure.

"He always laid great stress on punctuality. At eight o'clock the bell rang for breakfast, which was ever at Watton Rectory a time of social enjoyment. Even when his children were young, he never consented to the rule that they should be forbidden to speak at table; it was his chief opportunity of intercourse with them. Thus the habit was early formed of regarding meal-times chiefly as happy seasons for the interchange of thought, and the cultivation of domestic sympathy. At half-past eight the bell rang again for prayers, and he was very careful that every member of the household should be present, or at least that no light cause should be held to justify their absence. A hymn was sung, accompanied with the harp or piano, or occasionally with both instruments. Though gifted himself neither with a good



voice nor a very correct ear, he took peculiar delight in this part of worship, which was so congenial to his thankful spirit; and though his own share in it might have little attraction to a mere lover of musical harmony, he might be said with truth to 'make melody in his heart to the Lord.' His expositions were simple, earnest, homely, full of life and power. Most of them latterly were taken down each day, by one or other of his children; and those on St. John's and St. Jude's Epistles, after being revised by himself, have been published with the title of 'Family Expositions.' In his prayers it was his custom to introduce the mention of each passing circumstance of domestic interest. No servant left or joined the family—no one set out on a journey, or returned from it, was laid aside with sickness or recovered, without a separate petition or thanksgiving in these morning devotions of the household.

"After prayers he returned to his study; and three or four hours were busily employed, first of all, in looking over and answering the day's letters, or the arrears of correspondence during his journeys; and then, if time allowed, in carrying on whatever work he might be preparing for publication. About an hour before dinner he summoned his family for a walk. He found this regular exercise necessary for his health, and insisted on its importance, with his children and others, as a real economy of time, and that it should not be a continuation of study in the open air, but a thorough relaxation. At one time he rode frequently on horseback before breakfast with one or other of his children, and in this case he expected a hymn to be repeated to him in the course of their ride. Such times of solitary intercourse were precious seasons for gaining spiritual counsel. He would listen tenderly to

every doubt and anxiety, and could enter thoroughly into every statement of spiritual conflict. 'I have felt just the same,' he would affectionately answer, 'I too have known the summer and winter of the soul.'

"After dinner a few minutes were given to free, hearty conversation by the fireside, and then a little time in his study to lighter reading, or letters of less importance. He then went down, usually about four o'clock, to the schools, or the sick poor in the village, or took the afternoon cottage-lectures, when he had no curate. An early tea, about six or seven, was followed on Wednesday by a lecture in the school-room, on Saturday by a weekly prayer-meeting, and on the other evenings, by study or composition. A strip of paper was fastened on his desk, with notes of the work he had to do; and thus, amidst the great diversity of his engagements, it was very rarely that anything was forgotten. He read with great rapidity. In general he had some special object in view in the books he took up; and he would run his eye rapidly through many volumes, passing over all that did not interest him, and fixing his attention on all those parts which gave him the information of which he was in quest. It was probably this habit of rapid selection which made him dislike being read to by others; and even in times of illness he always preferred to have a book in his own hands. A quiet study was found by him essential to his progress in his work, and access to it in working hours was a privilege very carefully limited. In this he owed very much, as he used often to say, to his beloved wife, who took his share, as well as her own, of little household interruptions, that he might be left entirely free for his more important employments. The day closed with family worship, and a few minutes of

pleasant social conversation. He was an advocate for early hours of retirement. At ten o'clock the little party, however fascinating the subject of conversation, was invariably broken up, and any recusants had a lighted candle put into their hands.

"Next to his glowing love and untiring diligence, consistency was the most prominent feature in Mr. Bickersteth's domestic character. He was just the same in his own family as he appeared to be abroad. It is the testimony of his children, in looking back upon all the past, while they would not dare to claim for so beloved a parent an exemption from all human frailty, —that they remember no instance in which he led them in a course inconsistent with the truths he ever inculcated on them. In any little social perplexities that might arise, they often observed how quickly he cut the knot, by pointing out the law of Christian duty, and then following it, undisturbed by the fear of man's displeasure. In his arrangements for their welfare, it was always evident that their soul's prosperity was viewed as the main object. His whole life was a commentary to them on those words of the Lord—'Seek first the kingdom of God, and his righteousness.' It was this fact, perhaps even more than all his direct instructions, which made an uneffaceable impression on their minds. They could not help feeling that their father viewed the things of God—closet duties, the means of grace, the growth of true religion in the heart—as the things of chief importance. The impression thus made, as it was never weakened by practical inconsis-

ency, gathered strength from year to year, till his last hours put their seal upon it, and gave it a still more sacred character."

The natural kindness of Mr. Bickersteth's heart, and the tendency of divine grace to produce love to all who belong to the Saviour, were developed increasingly in him during his last years. He did not renounce his strong predilections for an established church, or cease to delight in the episcopalian community; but he cultivated acquaintance with pious dissenters, and talked and wrote much in favour of Christian union. While the Maynooth Bill was in progress he was deeply impressed with the importance of two objects, we are told, "the closer union of true Christians, and direct labours in spreading truth among the Roman Catholics in Ireland."

He took an active part in the formation of the Evangelical Alliance, and derived much pleasure from the intercourse to which it introduced him. "Order and discipline," he wrote to his son, "are very good, as means to an end, but not to be pressed, so as to destroy the end itself, the salvation of our hearers. Show a loving spirit in everything to dissenters who love the Lord, and a forbearing spirit to others, and all will work well in the end." At length, on the 28th of February, 1850, he closed his eyes finally on all terrestrial objects, after a month's illness, during which his faith, his love, and his humility, were displayed in words and deeds adapted to soothe his affectionate relations, and honour his divine Redeemer.



## REDEEMING THE TIME.

A SERMON DELIVERED AT WHITE'S ROW MEETING HOUSE, JUNE 22ND, 1800,

BY THE LATE REV. ANDREW FULLER.

"Redeeming the time, because the days are evil."—EPHESIANS v. 16.

"SEE then that ye walk circumspectly," said the apostle, "not as fools but as wise; redeeming the time, because the days are evil." There are many things that go to make up the important trust which God has committed to us; the kind of talent which we are called upon to improve, and among other things, time stands as high in importance as anything. Time is a precious article, if it is lost the loss is great. Time when considered in relation to eternity occupies such a proportion of importance that there are few things that can equal it. We are here exhorted to redeem time—to redeem is the same as to recover or retrieve that which is lost. We cannot understand this literally, for literally and strictly speaking, time once lost is irretrievable; it is like a current that is ever passing before us, and that particle of it which has once gone by never returns. But in a figurative sense there is such a thing as retrieving lost time, and this is by making the best, the most important use of what remains, and this I take it is the sense in which the apostle introduces the word into this exhortation.

Three things have struck my mind as objects worthy of our attention here. First, that we consider what is implied by this language, namely, that a great portion of our time hitherto has been lost or run to waste. Secondly, that we inquire in what manner it is that we are exhorted to recover it. And lastly, the motive which is held up to induce us. "The days are evil."

Let us, in the first place, then notice

the implication of the language I have read. A large part of our time up to the present has been lost, has run to waste. The sentiment I think is so apparent that it needs but to be expressed in order to be felt. There is not, I apprehend, a thinking mind in this assembly whose conscience does not assent to this charge; yet it may be of use a little to amplify it, and to state a few particulars.

In the first place I would ask, Has not all that time which has been spent in the service of sin and Satan been lost, and has not a large part of all our lives, or at least the lives of most of us, been so spent? Some have lived twenty, some thirty, some forty, perhaps some fifty years, and during all that period they have never once called on the name of the Lord in truth; never once shed a tear of godly sorrow, never once acted with a single eye to the glory of God. Is this the case with any of us? Can it be denied that such a life has hitherto been lost—utterly lost, worse than lost. There is such a thing as to live in vain, and to pass through life without doing any good; and all the time that is spent in indulging the lust of the flesh, the lust of the eye, or the pride of life, to give it the most favourable name is lost-time. Or supposing you may not have spent your years in profligacy, granting that you have been a decent character, that you have maintained a respectable part in society, that you fill up your station in life in such sort as that no man of your acquaintance is disposed to censure you, still per-

haps, all this while you are a mere pharisaical professor, resting on your own righteousness, and have never submitted to the righteousness of God. And if self has been the end of all your lives it is all lost time. You may perhaps have attended the worship of God stately; perhaps have heard the gospel very diligently; possibly you may have given to the poor, you may have been very diligent in your way, but if you have not rendered spiritual worship it is all lost time. My friends, do you recollect that text, "If ye will return," says the Lord, "return unto me," intimating that there is such a thing as returning, but not to God; that there is such a thing as pursuing a course of religion, and yet God may not be the object of it.

But let us suppose another case. Let us suppose that your time has not been all lost. Granting that you are a religious character, that your face is towards the heavenly Jerusalem, yet let me ask whether there is no part of that time since you have known the Lord Jesus Christ that has run to waste? Is there no part of that time in which you have been a professed Christian, and I will suppose a real one, which has been misapplied, and which consequently requires to be redeemed or recovered? All that portion of our time which has been spent to the gratification of self is lost; and I am persuaded that a large part of the time of all of us has been so spent. For example, what can we make of that time which has been spent in sinful indulgences. Look back—recall the past years, see how much folly, how much foolish talking, has been indulged; how much time has been spent which will not bear reflection. Perhaps in reviewing years you hardly know how to fix on particular circumstances; but suppose you had reviewed every day at the close of the day,

would you not have found a large portion of precious time which has been spent in indulgences which excite shame and remorse?

Let me ask further, What can we make of all that time which has been spent in idleness and slothful neglect? Has there not been a portion of this? Is there not much that we might have known which we know not? Have we been spiritually diligent? Are there not many things which we might have done which we have not done? Have we laid out ourselves during the whole of our Christian profession in the manner that became Christians? Have we gone about the Christian profession and the Christian ministry with the heart of a Paul? How much, on the contrary, might have been done for God which has not been done, in the time which has been wasted in idleness and sloth? This, my friends, has been all lost time.

Let me ask further, What account can you give of that time which has been spent in idle amusements? I speak not of necessary relaxation, for the human mind must have seasons in which it is unbent; it is quite impossible it should be always on the stretch; but I speak of those idle amusements which will not bear reflection in a serious hour. It is well if much of our time has not been lost in them.

Finally, What shall we say of that time which has been taken up in poring over the ills of life, or in inordinate anxiety about the future? A large part, perhaps, of our time has been taken up in poring over past ills which we cannot undo, and therefore, to say the least of it, it is all lost time; fretting and distressing ourselves for that which it had pleased God to bring upon us. And another large portion of our time has been taken up in anticipating evils which have never yet come upon us, and perhaps never



may. I apprehend that three-fourths of human misery is ideal, and that we go before hand, because, forsooth, our burdens are not heavy enough, and bring on ourselves the possible burdens of futurity—things that never come to pass. All this sort of immoderate care, all these gloomy anticipations are only loss of time. The time consumed in them is not only lost, but the effect is sinful and mischievous.

I dare say a close attention to this subject might enable us to point out twenty other ways in which time has been lost, but these are a few that have struck my mind; I therefore only hint at these as examples of that lost time which it becomes us to be concerned to recover. "Redeeming the time, because the days are evil." If you or I have lived for twenty or thirty years in the world, or perhaps longer, without God, and have done nothing but evil, and if ever since we have known better we have lost so large a portion in that which has been unprofitable and, in many respects, injurious, oh, how much time remains to be recovered! and how important the exhortation, "Walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil!"

I proceed, secondly, to inquire what means or what directions do the scriptures furnish us with in order to recover this lost time. I doubt not that many minute directions might be pointed out, each warranted by the scriptures; but that which I shall principally attend to will be a few general principles, a few general directions; and which, if we properly enter into them, I conceive will answer a better purpose than more minute directions.

In the first place, in order to redeem lost time, let us see to it that matters are right between God and our souls.

All else will be wrong. It is like directing a traveller to see to it that he is in the right road, or else the more diligent he is the more time he loses; for all the labour he bestows in prosecuting a wrong road is lost, and the time he employs in it is lost, and worse than lost, for he must retrace some of his steps. It is absolutely necessary for the recovery of time that we be in the right way, that things be right between God and our souls, that our faith be unfeigned, our love without dissimulation, our religion that which will bear the test another day. There is no redeeming time without this, and the more diligent we may be, perhaps the further off we may be; and this part of our subject is a very serious one, especially to those who hang in doubt, and of whom we are obliged to hang in doubt. It may be there are some of you who have been in the habit of hearing the gospel for a long time, and yet you are conscious that you are not in the road to heaven. You know that you live in the indulgence of such sins as are absolutely inconsistent with real Christianity. You know that you live day by day without calling on the name of the Lord. You know that you retire at night and rise in the morning, and call not on his name. You are conscious that you have never yet passed from death to life, that your heart is not in religion, and that all your religious profession is barely to preserve decency in appearance. Alas! and are there such in this assembly? What shall we say to you? Hear what the word of God says to you, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The door of mercy is not yet shut. The Lord still holds out his golden sceptre. God grant that you may not continue in that careless, unconcerned state of mind in which you

have so long been, for the day draweth nigh when you must stand before him in judgment.

It may be that there are others of you who have been in the habit of professing Christianity. You have passed as a religious character. Perhaps you are a member of a Christian church; or it may be otherwise, yet you lay your account with going to heaven. You would be shocked if any one were to tell you it was a matter of doubt; and yet you are convinced in your own conscience in a serious hour that you have only the lamp and no oil. Oh my hearers, the Bridegroom will soon come; the midnight cry will soon alarm you; and what will you do if you have no oil? If there be any possible way of recovering your lost time, it is by following without delay the counsel of heaven—Go and buy oil. “Buy of me,” said the Lord Jesus Christ, “Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and anoint thine eyes with eye-salve, that thou mayest see.” There is no time to be lost, the day draweth nigh when the Lord shall descend either by death or by judgment, and if you remain in your present state, or if the Bridegroom comes while you are gone to buy, the door will be shut, and in vain will you then cry without, “Lord, Lord, open unto us.”

But secondly, let us suppose that it is otherwise. Let us suppose that you are in the right way to eternal life. The next direction I would offer is this,—See to it that your motives are right, that they are such as will bear reflection—as will bear the inspection of the Holy One. I mention this as a general direction, because whatever we do, unless our motives be pure, it is lost time. Were you to labour with the assiduity of Paul, were you to

travel from Britain to Japan, as he did from Jerusalem to Illyricum, preaching the gospel of Christ,—still, if your motives be not directed to his honour, it is all lost time; and instead of redeeming, it is squandering it. A single eye is of the first importance in religion—“If thine eye be single thy whole body shall be full of light.” If the end or intention be pure, it is like the philosopher’s stone that turns everything into gold. It is this that will convert everything to the service of God; it will convert leisure into labour, and man may serve God as well in relaxation as in labour, provided his end be right. If after the toils and labours of the day I relax in order that I may recruit my strength and be the better able to resume my labour on the ensuing day, that very relaxation is the service of God, and will be allowed in his sight. By a pure end and intention all we do, our very worldly occupations may be converted into serving the Lord, as well as our religious labours. Do not suppose that the service of God consists merely in bowing morning and evening in our closets, or assembling one day in seven in the house of God. Do not imagine that religion consists in serving God one seventh part of our time, and then serving ourselves all the rest. No, the service of God properly consists in serving God in all our worldly pursuits; whether we eat or drink, or whatever we do, doing all to the glory of God. There is such a thing as going about our avocations with that end in view, aiming to do things that shall be honest in the sight of God and in the sight of men—aiming to obtain so much of this world’s good, as that we may not only pay every one his due, but have to give to him that needeth, and be useful in our generation. Worldly business itself pursued with such an end will become part of the service of God. We shall



serve him in all our labour in life ; and that is just what the Christian ought to do. Look, therefore, to the end of your actions. The most splendid actions of service to God or to men will stand us in no stead, unless they spring from love to Christ as their governing principle, and unless they be simply for the glory of God. Look, therefore, to your end, or there is no redeeming of time.

I would offer a third direction, Pursue nothing which will not bear your asking the divine blessing upon it, and you will redeem time. I would lay that down as perhaps the most efficacious principle. It will afford a rule for deciding many questions which are put. What is a lawful occupation ? What is a lawful calling ? What is a lawful amusement ? In order to answer all these I would suggest to you to ask, What is that calling, that occupation, which will bear to ask the divine blessing on it. Covet no occupation, no calling, that will not bear this. Engage in no amusement on which it will not be suitable to ask the divine blessing. On this principle you will allow me to be a little familiar. I have long been persuaded of the unlawfulness of all dealings by Christians with lotteries—all purchasing of tickets in lotteries. Does any one ask, Why so ? I reply, because I cannot ask the blessing of God upon it. Why not ? Because I cannot ask to win without praying to God that another may lose. It is gaming. There is no difference. There is not a hair's breadth of difference between gaming in the lottery and gaming at the horse-race. The principle is the same. No method of acquiring property can possibly be right wherein I covet that for which I have given no value, wherein I covet that which must be at another's loss. On the same principle, I feel and I apprehend you feel that a vast quantity

of those sorts of amusements in which cards, dice, and other such things are employed, are unlawful. I have heard of a minister in this metropolis, a man of very considerable eminence, who had a peculiar attachment to cards. One day being invited by a lady who had a very considerable regard for him, but who was much hurt and grieved at that partiality ; she took this method : after dinner, cards were brought forth, when the lady addressed him, " Sir, if you please we will first spend a little time in prayer." The good man was confounded, and asked, " Why so, madam ? " " Oh, sir," said the lady, " I hope we shall not engage in anything on which we cannot ask the blessing of God." He felt the arrow ; it stuck fast within him ; and he relinquished the practice ever after. My friends, try matters by this rule. If you wish to redeem the time pursue no measure of any kind, engage in no amusement which will not bear asking God's blessing on, and be assured you will never lose by it.

Let me offer a fourth direction. If we would redeem time to purpose, let us be careful that we keep right by living near to God, as well as that we set out right. We may be in the right way, brethren, and may have a pure motive at the outset of any particular course of labour, we may be very sincere in our motives in any undertaking, and yet such is the treachery of our hearts that we may degenerate and become unprofitable. It is very possible that you or I may engage in some noble and generous undertaking, our zeal may be as ardent and our motives as pure as those of the apostle Paul in preaching the gospel to the heathen, and yet this very undertaking may insensibly draw us from God, we may be insensibly wrought upon, and lose the purity of our design, and sink into grovelling self-seekers. Oh, let us be-

ware that we keep right; walking in close fellowship with God from day to day; otherwise we shall never be able to redeem time, but shall only squander it away.

I offer a fifth direction. Let us be concerned to attend to every duty according to its proportion. Beware that one set of duties do not invade or drive out of place another. It is of vast importance in life, whether it be civil or religious, to attend to everything in its time and order. I have no need to tell the inhabitants of this city of the necessity of order in business. You are well aware that if a man has no plan or order in his business—if he does not assort all his articles, if he does not regulate the proportion of each, if he does not attend to everything in its proper place, the whole will soon fall into disorder, and nothing to purpose will be accomplished. The same may be said respecting the prosperity of the soul. Our souls will not be prosperous unless everything is attended to in its proper place. It is not by excessive attention to one species of duties to the neglect of another, that we shall redeem time. If you were to spend eight hours every day in closet-prayer, that would not be performing your duty, for in so doing you must neglect a great number of other duties which God's word equally requires of you, with attention to private devotion. It is not by attending public worship frequently, and perhaps hearing a vast number of sermons, to the neglect of either reflection or private duties, that you are redeeming time. I conceive that in this city there is much of this disproportionate zeal. I apprehend a great number of professors of religion in this city, whose religion nearly wholly consists in going about from place to place to hear sermons. Oh, my dear friends, could you hear a dozen or two dozen discourses

in a week, you might be never the nearer to the kingdom of God. You might be a great way further off. A great deal of time may be wasted in hearing sermons. I do not mean to teach any one the neglect of public worship; God forbid: but the mere rage for running from this place to that to hear sermon after sermon, sermon after sermon, and never reflecting, never reading, never so much as considering or reducing what you hear to practical purpose, I will venture to say, is a waste of time in a very great degree, instead of a redeeming it. You may call it legal if you please, but I repeat it. Listen to what the Redeemer says, "Whosoever heareth these words of mine, and doeth them," that is the point, "and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock; and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it." We should be concerned to learn from every discourse we hear, what are those sins which cleave to us which it reproves, and we should seriously pray and strive against them. What are those neglects in which we have hitherto lived, and then we should determine in the strength of the Lord to fulfil those duties. What are those truths we have hitherto but little understood, and then we should search more diligently into them. The man who is concerned thus to profit by every discourse he hears, resembles him who built his house on the rock—he is safe. Beware then, I say, that you proportion everything in such a



manner as that one duty shall not invade another or supersede another. I have heard of a minister of state who had an amazing load of business on his hands, and yet he was never in a hurry. A person once asked him, "How is it, sir, that you find time for everything?" "I go," said he, "by this rule: after arranging the order in which things should be done, I do one thing at once." And it seems to me of great importance in a religious life, that with due arrangement we should attend to one thing at once, and that to purpose. He that aims at everything at once accomplishes nothing. Attend to the duty of the day in the day. Do not merely ask, How shall I glorify God for the next year, or the next seven years, if God should spare me. I do not mean to say that is an improper question; it may be a proper one; but the first question for the Christian to ask when he rises in the morning, is, "How shall I serve God this day? What are the particular circumstances in which I am likely to be placed? What are the particular temptations that are likely to assail me? In what way may I most honour and glorify the Lord? In what way may I do most good to my fellow creatures before the setting sun?" That is the most effectual way under the blessing of God's Holy Spirit to redeem the time.

Finally, whatsoever we do for God or our fellow Christians or our fellow creatures let us do it with our might. Let us go about nothing with a careless indifference, bearing in mind that there is no work, or desire, or knowledge, or wisdom in the grave, whither we are going. If a parent should bring a child to a tutor, desiring he might make progress in literature, what would the tutor say to the youth? "My son, give me thine heart; that being given I will answer for the result. If I have the young man's heart,"

he would say to the father, "I shall succeed, but if I have not his heart nothing will prosper." My dear friends, the Lord uses the same language. "My son, give me thine heart." And if our heart be in his service, if we love it for Christ's sake, if the love of Christ constrain us, then will his work be our delight, then shall we make progress in it; and this is the only way to redeem time. The man who thinks to redeem time by dint of effort not stimulated by the blood of the cross, will live, and if he continue in that mind will die, a Pharisee, and all his diligence will stand for nothing to himself another day.

I proceed lastly, to notice the motive by which this exercise is enforced. "The days are evil." I am not certain whether evil here be to be understood of moral or of natural evil. I mean of the evil of sin or the evil of affliction. Be it which it will, or be it both, each will serve as a motive to the redemption of time. Suppose it be understood of the evil of sin, think how much it abounds; consequently, how much there is for you and for me to oppose, how much evil there is in our connexions for us to be faithful in reproving, how much evil in our families for us to be diligent to correct, and alas, how much evil in our own souls, in our own hearts, yet unsubdued. How much reason, therefore, is there for us to redeem the time, because the days are dark, and tainted as it were with an awful portion of moral evil all around. "Innumerable evils have compassed us about, and our iniquities have taken hold upon us, so that we are not able to look up."

If we understand it of the evil of affliction, natural evil, that will furnish a motive to the same things. This, my brethren, is a state in which we are subject to the visitation of affliction. Peradventure there may be some disease

in the constitution which in a very little time may lay you by from your active service. Peradventure there may be within the frame some latent disorder that is the seed of death, and which in a very little time may render you a poor useless being. Oh, what a motive does this present to us to be diligent in the season of health while God continues it. Or suppose no particular ills of this kind should befall you, granting that your health and strength may be continued till death, still old age will creep upon you. Shortly those eyes which now sparkle with intellect and ardour will become dim with age, and those active powers which are now ever employed will become shrivelled almost into inactivity. The consideration of those days in which thou shalt say, I have no pleasure in them, should lead you fully to employ your time while God continues your mental and your bodily powers. Or further,—it may be at present that God is prospering you with temporal good; it may be that trade has flourished; you have succeeded in your undertakings beyond your expectation; but that is more than you can say he will do for the future. It is not impossible that some reverse of fortune, as we term it, may await you, and God may be about to strip you of that fulness which you possess. To what does this call you? Undoubtedly to make use of those mercies you now enjoy in such a way as to promote the divine glory. I know the mercenary mind would reason otherwise: ‘As a reverse may happen, I will keep it lest I should want it.’ Solomon did not reason so. He said, “Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth.”

The uncertainty of human enjoyments is a reason why we should use them while we have them, lest God should call upon us to give an account of our stewardship, declaring we shall be no longer stewards.

Finally, at present we enjoy the blessings of religious liberty, and we worship God according to the dictates of our own consciences. We assemble in our towns and villages notwithstanding the most inveterate enemies, and such are scattered all over the country, but they can only stand at a distance and envy. Thanks to God and thanks to the constitution of our country for the exercise of these rights and privileges. But we cannot say with certainty that this will always be the case. The church of God has not enjoyed so long a breathing time, perhaps since the time of the apostles, as we have enjoyed since the time of the Revolution. We have been enabled during a hundred and ten years to live in peace and quietness. It has not been usual for the church of Christ to enjoy such peace for so long a season. I do not mean to awaken any man's fears; I mean barely to say, while we enjoy such privileges which our fathers did not, it behoves us to make use of them for God; for the days of the church are generally evil days—days of persecution signally accompanied the church in her wilderness-state. And seeing that God is pleased to exempt us from these trials, what a call is that to lay out ourselves, thus privileged as we are, for God. That man who is a sluggard in harvest is an unwise son, and causeth shame. This is our harvest; God grant that we may diligently use it.



## ON THE INCOME OF OUR FOREIGN MISSIONARY SOCIETIES.

BY THE REV. J. ANGUS, M.A.

*From a Paper on Foreign Missions read at the Conference of the Evangelical Alliance.*

THE benevolent income of the six Bible Societies — Naval and Military Bible Society, the British and Foreign Bible Society, the Edinburgh Bible Society, the Trinitarian Bible Society, and the Bible Translation Society—for the last year, amounted to about £63,000. Of the three Tract Societies—the Christian Knowledge Society, the Religious Tract Society, and the Prayer Book and Homily Society—to about £37,300, or of the nine societies, to £100,300. Of this sum there was devoted to the colonies, £16,000; to the continent of Europe, £27,340; to the heathen world, £13,550; in all, £56,890.

Taking into account the income of the Colonial Societies, and so much of the income of the Missionary Societies, as was last year devoted to colonial objects, there was spent by the different missionary societies on the religious instruction of our countrymen in the colonies, about £100,000, of which about £70,000 was appropriated to this field by the Propagation Society; and about £12,000 by our Wesleyan brethren. The number of European agents employed is about 630. In addition to this amount, the Christian Knowledge Society devoted £15,000 to the erection of churches; and the Religious Tract Society to its objects about £1,000; total, £116,000.

On the continent of Europe the amount spent by the different missionary societies is about £12,000. Of this sum about £5,000 is appropriated in aid of the various evangelical societies on the continent. The Religious Tract Society also devotes about £2,000 to this field, and the gratuitous grants of the British and Foreign Bible Society amounted last year to about £25,000

(the total expenditure of the Bible Society on the continent being about £40,000). The Prayer Book and Homily Society, and the Edinburgh Bible Society have also made grants to the amount of £300; total, £39,000.

For the Conversion of the Jews, the sums contributed in Great Britain amounted last year to upwards of £40,300.

The income of all the missionary societies appropriated to evangelical labour among the heathen amounts to £345,000. The number of European agents whose time and labour are devoted to the heathen is about 1,050, and of native teachers and preachers about 3,000, scattered over Asia, Africa, America, and the islands of the sea. Adding to the income of these societies the amount contributed by the Bible and Tract societies, the votes of the various educational societies, and the expenditure of the Female Education Society, we have for the conversion and education of the heathen a total expenditure of £359,000 a year.

Or, adding to this amount the expenditure of the various societies for our colonies, for Europe, and for the Jews, we have a grand total of £554,300; the number of ministers supported being about 1,860, and of teachers and native helpers about 3,400.

Adding again to this sum of £554,300 the benevolent income of the Bible and Tract societies devoted to home objects, we have a total of £597,710, or say, of £600,000 a year.

Gratifying in some respects as these results are, it is still a solemn question how far they are equal to the emergency, or proportioned to the ability of the churches of Christ in this country.

Nor does either of these questions receive a very satisfactory reply.

The income of all our missionary societies does not equal a hundredth part of the sum raised in Great Britain in taxation, nor does it amount to a tenth of the sum annually spent on tobacco, or to a hundredth part of the cost to the country of intoxicating drinks.

The income of individuals in England and Scotland who have upwards of £150 a year, amounts to more than £250,000,000. Were they each to give one-fifth per cent., 4s. for every £100 of income, one-twelfth of the present Income Tax, the amount of their contributions would exceed all that is now raised for the support of our missions.

Estimating the number of professing Christians at only 3,000,000, a penny a week from each, for the conversion of the world, would raise nearly a half more than is now raised. And on examining the statistics of particular societies, this estimate is confirmed—the income of the Baptist Missionary Society, for example, falling short by £6,000 of what would be obtained if each of the members of the baptist churches in this country gave a penny a week to this cause; and, estimated on the same principle, the income of the United Presbyterian Missions, in several respects among the most prosperous, would be augmented from £16,000 to upwards of £30,000 a year. Will any one affirm, with these facts in view, that British Christians are doing all they can?

Or look at the wants of the world. In fifty years the British and Foreign Bible Society has issued 25,000,000 copies of the scriptures in various languages. Of these, 15,000,000 were in English, and have been circulated chiefly at home; in all Europe the issues of the Bible Society, and of fifty-four European bible societies, have

not exceeded this number." All Europe, therefore, has not had more in fifty years than we deem necessary for ourselves.

In British India there is a population of about 150,000,000. The issues of the British and Foreign Bible Society, and of six East Indian societies, including, in fact, all that has been done in fifty years, amount to barely 3,000,000 copies of scripture or of parts of scripture. The vast empire of China has not received in all 130,000 copies of any part of the bible. Africa, with its 150,000,000, has not had more than 50,000 copies.

Or to look at our missions. There is in Bengal a population of upwards of 20,000,000, and, including its dependencies, of 70,000,000. That province contains some of the principal seats of British influence, and several central missionary stations—as Calcutta, Benares, Orissa, Krishnaghur, and Mirzapore. The number of missionaries connected with all evangelical societies (both European and American) is about 100 (99), of native preachers and teachers 120 (118). This proportion gives to each missionary a population of 200,000: a similar proportion would give to London ten evangelists, and to Great Britain 125. In fact, whole Zillahs, containing each a population of 1,000,000 and upwards, have no missionary, and others, as Jessore, Midnapore, Birbhum, Berhampore, and Dinajpore, have but one. Here we have an open field, a comparatively healthy climate (for the average deaths out of the 100 missionaries have not of late exceeded two a year), every facility for prosecuting our work, and some of the most important missionary districts in the world, and yet the number of agents is so small as to risk the success which, with greater faith and earnestness, we might certainly gain.

Grouping our facts more largely, it



may be noticed that the number of missionaries supported by all English missionary societies, does not reach 1,100—a number not larger than the number of Christian ministers labouring in London alone. In all Europe the amount expended by English missionary societies is under £12,000, though it is certain that openings for usefulness in that field may be found on every hand, and there the Man of Sin is to be overcome. India, with its millions, has fewer labourers than the county of Lancaster; while in China, in South America, in Hayti, and in Africa, our work has only begun. In truth, the great lesson of the past is as much humility as thankfulness—humility that we should ever have faltered in our toils, and that those toils should have been at best so inadequate and unworthy; and thankfulness that God has been pleased so signally to own and bless them.

One question more remains, What prospect is there of enlarged effort and greater success in coming years? It is confessed that while much has been done, incomparably more remains to be done. During the time the churches of Christ have been bringing into work the machinery which is now employed in instructing less than 1,000,000 persons, nearly two generations have twice passed to their account. It is confessed, too, that for some time the resources of some of our missionary societies have not been increasing. In particular instances there is even a diminution of income, and a consequent diminution of agency. Is this diminution to continue? Or, is Christian effort to be enlarged? Without affirming that the efforts of the churches of Christ will all be continued in their present form, it may be safely affirmed that there will be a large increase both of effort and success, on two conditions—first, that we place greater reli-

ance for contributions on principle and habit; and secondly, for success on the promised blessing of the Spirit.

The first of these conditions is intended to deny that we are doing all we can, and that novelty or excitement is essential to our vigour; and the second, to affirm that the great want of the church is a profounder, more healthy, habitual conviction of our dependence.

At the outset much was done in connexion with missions from excitement; nor can we condemn this spring of action. It means, in relation to our work, strong earnest feeling either of pity for the heathen or of discontent with the world and ourselves as they are, combined with an ill-defined desire to do something to improve them. It is impulsive rather than thoughtful—natural, perhaps, rather than gracious; it is common to the commencement of every great enterprise, it is common to the young of every age. Its defect is that it grows feebler by repetition, and is certainly not the noblest motive of action. Let its place, then, be supplied in the Christian church by principle; let the conviction grow and spread that we are the salt of the earth, preserving or recovering it from decay; that the stewardship of the gospel has been committed unto us; that our great example is the self-denying life of our Lord, and that we are to be conformed even to his death. Let all classes, moreover, young and old, be trained to act in accordance with these convictions, and we have no fear; excitement will prove feebler than rooted self-sacrificing love, and impulse than habit: present contributions will be but as drops before the shower, agents will be multiplied, we shall count them by thousands, and the income of our missions by millions; while the spirit of consecration which those gifts will betoken will secure a

band of self-supporting agents who, in the discharge of their daily callings, will go "everywhere," as of old, "preaching the word." Let any one think over the donations of those who give under the influence of those motives, and who give habitually, and the moral force of these springs of action will at once appear. Let such examples become the rule, instead of being, as now, the exception, and the church will have enough to meet the wants of the world.

But we need to combine with these habits a more devout spirit of dependence. The theoretic truth of our dependence — for gifts, for grace, for success of both we all allow; it is part of our creed; but we need (if one may speak for the rest) to have it wrought

into the very substance of our minds. The activity of the times, the appeals of all sections of the church for increased effort, make this dependence the more difficult. To be active and humble, to labour and pray, to identify ourselves with the noblest cause and yet feel our nothingness, is one of the hardest lessons of the divine life. Let it be learnt and practised, showing its power in the increase of the church's humility, and love, and prayer, and this truly Pentecostal spirit will be accompanied with Pentecostal success; God will give the increase, multitudes will be added to the church; not by might nor by power, but by the Spirit of the Lord, a temple will be reared above the tops of the mountains, and all nations shall flow unto it.

## EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

### NO. VIII. MATTHEW XX. 22.

WHEN the sons of Zebedee requested that they might have the honour of sitting on the right and on the left of the Lord Jesus Christ, in his kingdom, he addressed them in language which in the common version is rendered thus:—"Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" The following is Mr. Barnes's Note:—

"*Ye know not what ye ask.* You do not know the nature of your request, nor what would be involved in it. You suppose that it would be attended only with honour and happiness if the request was granted; whereas, it would require much suffering and trial. *Are ye able to drink of the cup, &c.* To drink of a cup often, in the scriptures,

"signifies to be afflicted, or sometimes to be punished. *Psa. lxxv. 8. Isa. li. 17, 22.* The figure is taken from a feast, where the master of a feast extends a cup to those present. Thus God is represented as extending to his Son a cup filled with a bitter mixture—one causing deep sufferings. *John xviii. 11.* This was the cup to which he referred. *The baptism that I am baptized with.* This is evidently a phrase denoting the same thing. Are ye able to suffer with me—to endure the trials and pains which shall come upon you and me in endeavouring to build up my kingdom? Are you able to be plunged deep in afflictions, to have sorrows cover you like water, and to be sunk beneath calamities as floods, in the work of religion? Afflictions are often expressed by being sunk in the floods,



"and plunged in the deep waters. Psa. "lxi. 2; cxxiv. 4, 5. Isa. xliii. 2. "Lam. iii. 54."

Our task, in this case, is much more pleasant than those which we have had to perform previously. We are quite satisfied with the exposition Mr. Barnes gives of this passage. To be baptized, is now, to be plunged into, to be sunk under, to be covered as with water. "Are you able," he represents our Lord as asking, "to be plunged deep in afflictions, to have sorrows cover you like water, and to be sunk beneath calamities as floods?" It may be advantageous, however, to show that the meaning which Mr. Barnes assigns to our Lord's inquiry is assigned to it by other respectable interpreters, baptist and pædobaptist. Many witnesses might be cited, but we will content ourselves with three.

In Dr. George Campbell's Translation of the Four Gospels, the questions of our Lord read thus:—"Can ye drink such a cup as I must drink; or undergo an immersion like that which I must undergo?" In a note on the passage, he says, "The primitive signification of βαπτισμα [BAPTISMA] is immersion, of βαπτίζειν [BAPTIZEIN] to immerse, plunge, or overwhelm. The noun ought never to be rendered *baptism*, nor the verb *to baptize*, but when employed in relation to a religious ceremony. The verb βαπτίζειν [BAPTIZEIN] sometimes, and βαπτειν, [BAPTEIN] which is synonymous, often occurs in the Septuagint and Apocryphal writings, and is always rendered in the common version by one or other of these words, to dip, to wash, to plunge. When the original expression, therefore, is rendered in familiar language, there appears nothing harsh or extraordinary

in the metaphor. Phrases like these, to be overwhelmed with grief, to be immersed in affliction, will be found common in most languages."

Olshausen, who regards the baptism mentioned in the text as referring to baptism by fire, says that it "involves at once the idea of a painful going down (a dying in that which is old) and also of a joyful coming up (a resurrection in that which is new), as Rom. vi. 3, seqq. shows. Such a path of suffering, in order to his being made perfect (Heb. v. 8, 9.) our Lord declared Luke xii. 50, stood as yet before himself."

To this we will only add the explanation of the language given by Mr. Barnes's countryman, Dr. Ripley, who says, "The words here rendered *baptize* and *baptism*, would be more intelligible if their primary meaning were expressed. Allusion is not here made to the New Testament ordinance, but to the extreme suffering which our Lord was to undergo. The idea of being immersed in suffering, or overwhelmed with suffering, is here expressed by the word *baptize*. The meaning would be more clearly expressed by translating thus—Can ye be overwhelmed [can ye bear to be overwhelmed] with the overwhelming with which I am to be overwhelmed? In other words, Can ye endure sufferings like those with which I shall be overwhelmed? The enduring of sore calamities is expressed, in other parts of the bible, by such terms as these—passing through deep waters, and being covered by waves."

It affords us pleasure to be able thus to corroborate what we believe to be the just interpretation of an interesting text. To reconcile it with other statements made by Mr. Barnes on which we have had to animadvert, is not our business.

## REVIEWS.

*Recollections of Scenes and Institutions in Italy and the East.* By JOSEPH BELDAM, Esq. 2 vols. London: Madden and Co. 1851.

INTEREST in travels in Italy, Greece, Egypt, and Palestine, is inexhaustible. Our earliest associations are connected with these lands. How well we remember the concentrated emotions with which, as a boy, we read again and again the story of Troy, and wondered at the heroic deeds that marked its fall, not without experiencing a desire to emulate them. Hector and Achilles divided our affection; we scarce knew which most to admire and love. And then the great names of Grecian story filled our mind with awe and admiration, as we spelt out in classic page "their acts of prowess eminent" at Thermopylæ and Marathon, at Salamis and Mycale. The very spots became familiar to memory. We pored over the descriptive maps and plans on which modern science and research had depicted the hills and the shores, the passes and the bays, where these mighty conflicts of noble men were fought. And with regret we see the illusions of our early age that surrounded the stories of Rome's foundation—the Sabine raid, the Egerian maiden from whose lips Numa Pompilius gathered the flowers of wisdom and legislation, and the triple combat of the Horatii with the Curiatii—vanish away before the cold touch of modern criticism. All Italy and Greece are rich with folk-lore, and memory loves to dwell amid scenes which have been rendered memorable by trials of strength and heroic combat, or as the places where philosophy breathed her

thoughts of wisdom on human hopes and destiny.

Yet more precious are the associations connected with Egypt and Syria. There Abraham, the friend of God, sojourned. Once he journeyed by the side of the ever-flowing Nile. From its fertilized shores and the lands irrigated by its waters, as now, did Joseph, first a prisoner then the vizier of Egypt's monarch, gather the harvests that supported a famishing people during seven years of dearth. On its banks the posterity of Jacob erected those mighty monuments of tyranny—the pyramids. Beneath their shadow Moses became learned in the wisdom of the priests of On, and at their base performed, before Pharaoh and his gorgeous court, those marvels that signalized the deliverance by God of his people from their bondage. Hence we trace their pilgrimage in Sinai's wilderness. We have thirsted with them, sunk under the fervent heat, in "that great and terrible wilderness" where for forty years they wandered. The frowning terrors of Sinai have awed our spirit, and our heart has leaped with joy when at last we reached the land of rest and peace. In all this journey we wandered in their company, and with them triumphed over the enemies that beset their path.

And when a thousand years had rolled away, the familiar scenes of Jewish history, of David's conflicts and of Solomon's glory, are filled with the presence of personages whose words and deeds give birth to hopes that time will ripen into everlasting joy and blessedness. With magi from the east we bow before the Infant whose advent



angels announce in lowly Bethlehem. At Nazareth we behold Him grow in wisdom and stature, and we oft ascend with Him its wooded hills, and look down on the little town nestling below in peace. And when at years of manhood He enters at His Father's bidding on the great work He came to fulfil, we traverse by His side the banks of Jordan, the roads of Galilee, the streets of holy Jerusalem, until at last, weeping with His mother and the ministrants to His poverty now clinging in grief to His cross, we witness His dying struggle, amid the rending of the rocks, the quaking of the ground, and the resurrection of the dead.

And as we turn over the pages of the volumes before us, we seem to have already oft travelled those sacred localities; and we recognize the spots, where, though our foot hath never trodden, we yet have wept or rejoiced, as we listened to the gracious words that fell from the Saviour's lips. We never weary of recalling those hallowed scenes. They are the Holy Land of faith and love.

So then we have followed Mr. Beldam in his course with deep interest. He has taken a path in which memory and affection delight to wander. And as he has described the various places, now in desert or decay, through which he passed, the recollections of our early days, unreprieved by maturer years, people the waste places with the men of olden time, and we live again in converse with kings, and priests, and prophets of God, and, above all, with Him who gathered from the flowers and hills of Judea images in which to convey His truth, and on whose wooded heights or fertile plains were uttered His ever-living words.

Modern scepticism has done much to destroy these pleasant associations. Because the legends of corrupt churches and avaricious monks have overlaid the

places where the saints sojourned and the Saviour lived, we are bidden to cast from us every kind of interest in them. If we cannot in reason believe that we look on the very footprint of the Lord where he ascended to glory, none the less surely may we conclude that near to the present village of Bethany, that joyous event occurred. And the highest degree of certainty to which historical events can attain will doubtless be felt as we stand beneath the shade of the trees, still vigorous but very old, which in Gethsemane indicate the scene of our Saviour's sorrow. It is well known with what laborious diligence Dr. Robinson \* endeavours to destroy all confidence in the site of the holy sepulchre, as the spot whereon Jesus died. He conceives that as the church is now within the walls of modern Jerusalem, so it must ever have been. That because the monks have gathered under one roof the supposed localities of the crucifixion, the anointing stone and the sepulchre, it is therefore impossible to regard the place as having anything to do with the sad events of Christ's passion.

It is evident that the question of identity of site may be settled by one or both of two methods—by the general consent of history or written tradition, and by the nature of the locality itself in its relation to ancient and modern Jerusalem. With respect to the first method of proof, it is admitted by Dr. Robinson, that till A.D. 1738 no difference of opinion was breathed by any one of the multitudinous host of travellers that have visited a spot so sacred to faith and piety, and that one voice found no echo during the remainder of the century. It is certainly a matter beyond explanation, and no one of the opponents of the present site attempts to explain it, how a spot that

\* Biblical Researches in Palestine, ii., 64—80.

must have been so well known, or early sought after, should have continued to the present day unknown, and that all the topographical researches of Dr. Robinson himself should fail to discover a more likely site. All antiquity is unanimous in its decision, and it is most difficult to conceive that in this instance such unanimity can point to a wrong conclusion. Dr. Robinson's attempt to render the testimony of history worthless, can, in our opinion, only lead to the withdrawal of all confidence in the statements of every early writer, and in the gravest and apparently well confirmed historical decisions respecting past events. Every reason for correctness existed. Golgotha was dear to myriads of many races of men. It was early inquired after, and to prevent the access of Christ's followers the shrine and image of Venus were built upon it by the emperor Adrian about A.D. 135. The discrepancies that Dr. Robinson thinks he has found between the testimonies of Jerome and Eusebius are perfectly imaginary. If Eusebius speaks only of a temple, while Jerome says that a marble statue of Venus stood on the "rock of the cross," and one of Jupiter on the place of the resurrection, there is surely in this no evidence that Jerome is wrong, because Eusebius saw what he describes, and Jerome speaks only from report. The two narratives simply supplement each other. From Eusebius we learn the fact of the temple's existence; from Jerome, that within it and on the supposed sacred spots themselves, the images of two idols had been set up. That Eusebius omits any mention of the images, is no proof whatever that they were not there. Of just as little value is the assertion that after all it is probable that the site was not thus desecrated by Adrian, since Jerome only ascribes the offensive act to him, while Eusebius says nothing about it. If

Eusebius had attributed the heathen erection to some other emperor, then the case would have borne a very different aspect.

If, then, the learned traveller's historical argument fails, no less so, we conceive, does his topographical one. He thinks that the present site of the sepulchre could not possibly have been beyond the wall of Accra. This wall he attempts to trace to the west of the church, so as to include it and the pool of Hezekiah *within* its range. In doing so he carries up the western wall very nearly to the level of the tower of Hippicus, in which he directly contradicts Josephus, whom none will accuse of ignorance of the localities of the city. According to Josephus, this wall began at the gate of Gennath. Dr. Robinson says, *doubtless* this gate was near to Hippicus: assuming without proof the most essential point. The tower of Hippicus was at the north-west corner of Zion, and, as is generally agreed, stood near the site of the tower now called the tower of David. The discoveries of Mr. Beldam show conclusively that the gate of Gennath must have been at least one hundred and eighty yards from Hippicus, and the commencement of the wall of Accra upwards of two hundred yards, that is, at the distance of at least one-third down the Zion wall. This point determined, all Dr. Robinson's objections necessarily fall to the ground. For on reference to the plan of the city, it will be seen that the Accra wall, from its point of starting, would have run northwards for some distance, leaving the site of the sepulchre to the left; then sweeping round to the east it joined the tower of Antonia at the north-west angle of the temple. This position of the wall and the site now supposed to be Calvary, fully accords with the scriptural account of the crucifixion. Calvary is nigh to the walls



of the city, to the gate Gennath, and probably to the upper gate of Accra, where the highway must have passed; and very near at hand there still are found remains of ancient tombs, testifying the existence of a cemetery.

At the time of Mr. Beldam's visit to Jerusalem, Lent had already commenced. He was not a witness to those scenes of dissension which are common enough between the many religious parties that occupy the various parts of the buildings surrounding the holy sepulchre. After his departure, he heard that the season had not passed without the usual quarrels, the enraged monks endeavouring to settle their disputes on the rock of Calvary, by breaking their tapers on each other's heads.

Our author's "first visit to the holy sepulchre was at the hour of vespers; and monks and pilgrims, with lights and incense, and solemn chants, were perambulating the sacred shrines." On the puerile ceremonies he there observed, Mr. Beldam remarks,

"Least of all is the interior of the holy sepulchre a fit theatre for religious dramas or trifling. In that august temple of life, if anywhere, the worship should be simple, awful, and sincere. The great fact, the sublime doctrine, the joyful anticipation there commemorated—are sufficient of themselves, without any adjunct of meretricious circumstances."—*Vol. II., p. 19.*

It does not appear, however, that there is anything in the religions of the east, which derive their doctrines and practices in any form from the gospel, that is likely to aid in the destruction of the Mohammedan imposture, or the amelioration of the social and religious condition of the people. Still it would appear that in several particulars the theology of the oriental church is not so corrupt or anti-christian as that of Rome. Mr. Beldam says:—

"The oriental church, properly so called, not being in communion with that of Rome, acknowledges the supremacy and sufficiency of the holy scriptures, though demurring to the right of private judgment. It ordains the reading of the holy scriptures in its daily services, and in a language that can be understood. It recognizes but one Supreme and Spiritual Head. It denies the doctrine of baptismal regeneration. It administers the eucharist in both kinds. It expresses no opinion on transubstantiation. It disallows the doctrine of purgatory; though it admits of prayers for the dead. It altogether repudiates the use of images; but it substitutes pictures in their stead, recognizing in this respect the absurd distinction between an object that casts a shadow and one that does not. It permits, moreover, of prayers to the saints, but yet affirms the sole mediation of the Saviour. It allows the marriage of the clergy, and indirectly recognizes the right of the people to the choice of their pastors."—*Vol. II., p. 296.*

There is not, however, much difference in the practice of the two churches, and it may be feared, that so far as regards man's salvation the eastern church is the most lifeless and worthless of the two.

We had intended to have noticed at some length our author's account of his visit to Tyre, and the remarks he has made on the fulfilment of prophecy as visible in its destruction. We can only briefly notice it, and must then close volumes which have given us much pleasure in their perusal.

Ancient Tyre was for the most part situated on the main land, being united to the insular portion of this great mart of commerce by a causeway, some two hundred feet wide. Modern Tyre occupies the northern end of the islands with part of the isthmus, now a wide belt of sand nearly a half mile across, formed by the ruins of the ancient city and causeway, with the accretions of two thousand years. Its streets are narrow. Its cathedral is a ruin. Its port a shallow deserted basin, with piles of broken columns heaped up in the water and used for drying nets. A few boats

float in the harbour, and one or two brigs represent the traffic of this former Queen of the Sea.

Some biblical interpreters would lead a traveller to expect of Tyre nothing more than a bare rock washed by the sea, and covered with nets. He would be surprised to find a city thereon with three thousand inhabitants, and to learn that the spot has never been wholly deserted. In fact, the prophecies only relate partially to the insular Tyre.

"The Tyrian state consisted of a city and a small territory on the mainland, and a port or maritime city on the island. The continental city, that is, Old Tyre, appears from the language of Isaiah as well as Josephus, to have stood near the sea. It is probable they were connected by fortified lines along the shore as at the Piræus, and by a causeway or bridge over the channel, like the modern castle of Sidon.

"The old city, the island, and the adjacent territory, formed together the state of Tyre and the subject of prophecy.

"If we look attentively at the prophecies, we shall perceive that they have a four-fold operation. They predict the irretrievable ruin of the then existing city—the final loss of maritime supremacy—the subversion of the royal dynasty—and a subsequent consecration to the true faith. (Isa. xxiii.; Jer. xxvii. 3, xlvii. 4; Ezek. xvi., xvii., xxviii.) These all came to pass in their season; but not precisely in the way that some have imagined."

The predictions of the first class find their fulfilment in the destruction of Old Tyre. They do not and cannot apply to the island city. While Old Tyre is, and has for a very long period been, utterly desolate, insular Tyre has never disappeared; but again and again has risen from the dust, and been often rebuilt with great magnificence. The old city fell before the might of Nebuchadnezzar, and that portion of the prophecy which fortells that *this* city should become a place for the spreading of nets in the midst of the sea, finds its accomplishment, though long sus-

pended, in the labours of Alexander the Great. Under his direction, in order to conquer the island city, old Tyre was bodily removed—stones, timber, earth, even to the very dust—to form a causeway over which the warrior might march to its destruction.

"What but the eye of Omniscience could have anticipated such a result? It is to the isthmus then, and not to the island, that we must look for the evidence of that extraordinary fulfilment, for there the remains of old Tyre lie buried in the depths of the sea, and have become literally a place for the spreading of nets.

"The destruction of insular Tyre, in completing that of Palæ Tyrus, accomplished at the same time the second class of predictions. Ezek. xxvii."

With the destruction of the island city, the commerce of Tyre received its final blow, and its maritime ruin was complete. The erection of Alexandria caused its supremacy for ever to disappear. The ancient dynasty that ruled over it in its pride faded away. It died out in the dungeons of Babylon. But the later prophecies seem to find their accomplishment in the assistance Tyre rendered in the rebuilding of the temple at Jerusalem under Ezra; or rather in its conversion to Christianity. A Christian church was early formed in Tyre. It became the see of an archbishop, and its ruined cathedral still bears testimony to the riches and magnificence of its hierarchs. "It remained Christian till the Latin power was finally expelled from Palestine."

We have not attempted to follow our author through the very varied journey he records. His narrative is lively, and his views scriptural. New discoveries we can hardly expect in a field so trodden. But his work is well calculated to meet the false and imaginative theories that some late travellers have put forth.



*John Milton, a Biography, especially designed to exhibit the Ecclesiastical Principles of that Illustrious Man.* By CYRUS R. EDMONDS. 12mo., pp. 251. Albert Cockshaw, Ludgate Hill.

THIS is a work not only in itself unusually interesting, but it has the additional advantage of being highly seasonable. At a time when "the world is on the move," when the political throes of all Europe are portending the approach of some mighty change, when in every division of the British empire ecclesiastical conflicts are raging, the results of which are beyond calculation, we hail the appearance of such a work, and earnestly hope that it may be extensively read. It is gratifying also that it has fallen into such hands, that it has been undertaken by a gentleman capable of appreciating his subject, able to do it justice, and who would enter on it *con amore*.

John Milton is a name of which England has just reason to be proud. In all that relates to mental power and moral excellence, he was one of the greatest men that any age or country has produced. In the strife of physical power he never mingled; the "battle of the warrior, with confused noise, and garments rolled in blood" was no place for him. The weapons of his warfare were of another kind. His was a nobler vocation; armed with the might of truth, with the power of reason, and with "the sword of the Spirit which is the word of God," the foes with which he did battle were—a gigantic despotism crushing both soul and body—the extravagance of priestly power, with a high hand "lording it over God's heritage,"—inveterate prejudices, the growth of ages of ignorance and corruption—and a stern bigotry which with haughty bearing trampled on the rights of conscience. His object was to raise his countrymen from the degradation to which kingcraft and priestcraft had

reduced them, to break "the bonds of iniquity" in which they had been held, and to give to truth and justice and freedom their rightful ascendancy throughout the land. No one who is not insensible to the pleasures of taste can fail to admire Milton's poetry,—so true to nature, so felicitous in description, so rich in imagery, so sublime in its greater efforts, so fascinating in its lighter play; but it is in his prose works that the might of his intellect and the loftiness of his virtue especially appear.

What was so remarkable in John Milton was, not so much the possession of any one distinguishing excellence, as the combination of so many in so high a degree. There have been men as eminent in piety, as strong in intellect, as accomplished in literature, as rich in poetic gifts, as disinterested in patriotism, as magnanimous in adversity; but where shall we look in the annals of the world for a name which in so extraordinary a manner unites the whole? In him were combined the highest attributes of the scholar, the poet, and the patriot, accompanied with an intellectual majesty, and a moral grandeur, which have already gained him the homage of the civilized world, and which will secure to him the admiration of the latest posterity.

While in this biography the life and times of Milton are rapidly sketched, the chief object of the writer is, as the title page announces, to "exhibit the ecclesiastical principles of that illustrious man;" and this Mr. Edmonds has successfully accomplished. The various writings of Milton, as well as the incidents of his life, are all noticed in order, but particular attention is paid to those of a controversial kind. A pretty copious analysis is given of each, with many illustrative extracts, among which are some of the finest bursts of eloquence which the English or any other language contains.

We cordially recommend to the attention of all our readers this condensed view of one of the most interesting periods of our history, and one of the most extraordinary men which it produced. Those who are but imperfectly acquainted with Milton and his times, will do themselves an injustice if they neglect to read it; and we trust that no young person in our families, nor any one within reach of the influence of the true lovers of freedom, civil and religious, will be allowed to lose the advantage of an acquaintance with this valuable piece of biography.

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*A Tour in South Africa, with Notices of Natal, Mauritius, Madagascar, Ceylon, Egypt, and Palestine. By J. J. FREEMAN. London: John Snow. 1851. pp. vi., 491. 12mo.*

WE have regarded the growing literature of missions with peculiar interest. It is a literature becoming more important and attractive every day, in which persons of every class may find much to gratify them; while the pious and devout will see the finger of God directing the movements of these noble institutions, in such a manner as to strengthen their confidence in the divine purpose and the fulfilment of prophecy.

The title-page sufficiently indicates the contents of this interesting volume, which is a worthy addition to missionary literature. It is in an easy, forcible style, enlivened with animated descriptions of the scenes through which the traveller passed, and strokes of playfulness and humour which indicate the freshness of his intellect and spirits.

The tone of the book is serious yet lively; and this combination is always attractive. Here and there principles of great importance are strikingly illustrated, and some general methods

of procedure are suggested in the future conduct of missions of great value and moment; and which we hope to see more generally carried out ere long.

Mr. Freeman observes, page 2, "I went out, not to visit South Africa as a politician, a diplomatist, a merchant, a hunter, or an adventurer. I went out as the representative of a missionary society—prepared, indeed, to hear remarks on all subjects, and from all quarters; anxious to see all that might be deemed of general interest, to collect information from all authentic sources, to exercise my own judgment, and a Briton's liberty of expressing my opinions; but I was mainly occupied with the great interests of humanity and Christian missions." This sentence exactly characterizes the work before us. Mr. Freeman carefully fulfilled his primary mission; but he did not fail to keep his eye open to all that was passing around him, and he has expressed his views in a truly Christian spirit, and with great manliness and force, but perfectly free from that dogmatism and petulance, which too often mark the statements of ordinary writers and observers. On the origin and probable effect of the disastrous Kaffir war, Mr. Freeman's opinions have been strikingly justified by recent events; and although the governor told him at the close of one interview that he thought Mr. Freeman was "not competent" to form a judgment of such matters, our friend subsequently convinced him that his information was more extensive and accurate, and his judgment worth having. Mr. Freeman has acted in this matter with great decision, and he appears now, as he did formerly, the enlightened advocate and friend of the aboriginal tribes.

We had written thus far, when the sad tidings of Mr. Freeman's short and fatal illness in Germany reached us. We lay down the pen in deep sorrow.



His loss is, at this crisis in the mission in South Africa, a public loss; and to the London Mission, almost irreparable. Having had frequent opportunities of intercourse with him since his return from Africa, we formed a high estimate of his moral and intellectual worth. We offer to his widow and family, his worthy colleague in the secretariat, the directors and friends of the London Mission, our sincere sympathy and con-

dolence. They will bow to this dispensation with devout submission; while they cannot but deeply deplore the removal of one who has been taken away in the prime of his ripened manhood, and at a juncture when his life seemed more than ever desirable. But the Lord reigneth, and He has ends to promote, by what seems to finite minds so disastrous, which will redound to his glory and the good of mankind.

## BRIEF NOTICES.

*Tractarianism; its Popish Tendencies Exposed. Also Remarks on the Prayer Book of the Church of England.* By HENRY SMITH, Surveyor, Horfield, Bristol. London: Houlston and Stoneman. 8vo., pp. 87.

The author, who states that he resides in a parish, the clergyman of which is a rigid tractarian, refers in his preface to the effects of the doctrine in terms which apply, unfortunately, to very many other parishes. He says, "the church was formerly attended by large congregations, but since the black shadows of Tractarianism have cast darkness over the church, the constantly very numerous empty seats are evidences that this practice of religion and teaching are distasteful to the orthodox," and he avows that tractarianism has driven him from his parish church, and compelled him to worship where he can hear the gospel preached purely.

We are rather surprised at the author declaring himself still a churchman, considering that he says, "we," meaning the members of the church of England, "are protestants by name, but papists by religious principles and formularies;" and considering also that his inquiries have brought him to the conviction that there is no scriptural authority for what is called infant baptism; thus presenting to his mind the personal character of religion as belonging to those only who are the subjects of faith in Jesus Christ, and sweeping away that error on which a national or state-church can rest, and on which, alas! so many soul-destroying errors have been built. The author, who, from the style of his work is evidently not a literary man, has brought together many citations showing the evils of tractarianism, and has improved them by arguments worthy the consideration of those members of the established church who are exposed to the danger of being misled by false teachers.

*Memoir of the Rev. Edward Bickersteth, late Rector of Watton, Herts. By the Rev. T. R. BIRKS, M.A., Rector of Kelshall, Herts.* In Two Volumes. London: Seeleys. 1851. pp. 461 and 476.

The first eight pages of our present number

will we trust suffice to assure our friends that if they have access to these volumes they will find them worthy of their attention. Mr. Birks has performed his task in a manner that cannot fail to gratify the friends of his estimable deceased relative.

*The Religion of Money. Parts I., II.*

*The Virgin and the Saints.*

*The Christian Catholic.*

*Jesus and the Jesuits.*

*The Portrait of Mary in Heaven.*

*The Soldiers of the Pope, &c., &c. From the French of NAPOLEON ROUSSEL.* London: Ward and Co. 24mo., pp. 24.

The above are the titles of some of a series of tracts, written by Pasteur Napoleon Roussel, of the French protestant church. Some of our readers may perhaps know that within the last two months two French booksellers have been condemned to three months' imprisonment and a fine of £12 each, simply for the sale of protestant tracts; the tracts, in fact, of the series of which the translation is now furnished. Though these gentlemen are protestants, it was in the ordinary course of business that the tracts were sold. They had previously been well known, having gone through fifteen editions in the time of Louis Philippe, in whose reign they were once the subject of prosecution, which they defeated. A decision against the books was a few months since given at a petty provincial tribunal; and it is on this ground that the booksellers have been now proceeded against. This prosecution has created a great sensation among the protestants in Paris, since it not only shows a determination to deprive them of privileges which their opponents enjoy, but its effects, if acted upon, would be to put a stop altogether to religious controversy. There need be no fear however of such a result. Such proceedings must always, amongst a people in any degree educated and free, tend to make them the more determined to procure what is prohibited and to propagate opinions

which interested priests are so unjustly seeking to suppress.

With regard to the tracts themselves they are pointed and evangelical. Common sense is appealed to throughout in them, in a clear and forcible manner; and they are well adapted to do good service against Rome no less in this country than in France.

*The Life of Francis, Lord Bacon, Baron of Verulam, Viscount St. Alban's, and Lord High Chancellor of England.* By the Rev. JOSEPH SORTAIN, A.B., of Trinity College, Dublin. London: Religious Tract Society. Fep. 8vo., pp. 300.

The author has done his work well, and we are furnished not only with an interesting, but with a really valuable book. The life of Bacon however written must always be interesting, but it is not always that it is made to teach the right lessons. With a high admiration of the intellectual power and attainments of Lord Bacon, Mr. Sortain has not shrunk from an impartial investigation of his too prominent moral failings, and presents us with this volume in the "hope that Lord Bacon may be more useful as a moral beacon, than he has ever been, or can be, as an intellectual leader." We recommend the book to the attention of young men of thoughtful habits, promising them that they will find it a volume which both in its style and its subject matter will fully repay careful perusal.

*Pen Pictures of Popular English Preachers; with Limnings of Listeners in Church and Chapel.* By the Author of "The Life of Chatterton," "Pen and Ink Sketches of Poets and Politicians," &c. London: Partridge and Oakley. Fep. 8vo. pp. 282.

If it be desirable that we should be furnished with twaddling gossip about "popular preachers" as about other great men; and if it be necessary that it should be dressed up in a flimsy clap-trap style; and withal, if the writer should evidence and encourage a disposition to look at ministers of God's word as others do at the last new actor,—then this is the book and the author is the man. The colour of the eye, the shape of the whisker, and the dimple on the chin is, for aught we know, in all cases accurately specified. But if the professional sentiment in ministers is an evil to be deplored wherever it exists; and if the habit of quizzing the preacher rather than pondering on the eternal verities proclaimed be one of the direst curses which can light on a religious community, then we beseech our readers to eschew this and all such books, and above all for themselves to pay more attention to the truth spoken than to the man who speaks.

*The Imperial Cyclopædia. The Cyclopædia of the British Empire. Part VIII.* London. Price 2s. 6d.

We are glad to see that this work proceeds regularly and with unabated excellence. It combines in a great degree the advantages of systematic and alphabetic arrangement, giving

general views of countries and provinces, as well as topographical details of towns, and sometimes even of villages. This portion is embellished with a map of Ulster, and engraved views of several public buildings in Liverpool. It extends from "Ennis" to "Gujerat." This is a cheap publication as well as a good one; for one pound there are now to be had 1359 large and closely printed pages.

#### RECENT PUBLICATIONS Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

*The World-Religion; or, The Fitness of Christianity to be the Religion of the whole Human Race.* By JAMES BALDWIN BROWN, B.A., of Clayland's Chapel, London. London: Ward and Co. 12mo., pp. 24.

*Competition, the Labour-Market, and Christianity; or the Message of Truth to the Man of Commerce.* By JAMES BALDWIN BROWN, A.B., Minister of Clayland's Chapel, Clapham Road, London. London: Ward and Co. 12mo., pp. 24.

*An Address to the Students of Cheshunt College, delivered by the Rev. W. HENDRY STOWELL, D.D., at his Public Recognition as the President of that Institution, Nov. 6, 1850. Second Edition.* London: Snow. 8vo., pp. 24.

*Apollos; or, the Scholar doing Homage to Divine Revelation.* By the Rev. J. SPENCER PEARSALL, Bristol. London: Snow. 8vo., pp. 32.

*Faith and Order. Hints to Candidates for Church Fellowship.* By the Rev. J. S. PEARSALL, Bristol. Third Thousand. London: Snow. 32mo., pp. 40.

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# INTELLIGENCE.

## EUROPE.

### HISTORY AND CONDITION OF RELIGION IN GERMANY.

At the recent conference of the Evangelical Alliance in London, a speech of great interest was delivered on this subject by Dr. Krummacher, of which the following is a report:—

The Germans began to leave the great highway which God had marked out for them at a very early period. At the latter part of the century of the Reformation, scarcely had Luther left the scene, than it seemed as if he had taken along with him a great portion of the spirit which issued from him like a stream of living water. There was a stoppage in the stream of the new life. People rejoiced in having got back again the treasures of the pure word and sacraments; but they did not take care to draw the distinction between outward forms and the inward life; they forgot the truth, that the blessings of grace do not belong to us by inheritance from the church, but only by personal appropriation and regeneration; they soon expected salvation from formalism; increasingly the gospel was treated like the law. We much admire the theological works of the sixteenth and seventeenth centuries; but we mourn over the one-sidedness with which the religious interest gradually veered towards the intellectual element, the scientific side of Christianity.

The period of formalism and of spiritual death now began; the banner of truth was carried aloft, but little flourished beneath its shade; the lights of knowledge shone brightly in the heavens, but mostly like cold stars of a northern pole, and not like suns to quicken and to fructify. The following may be taken as an example. John Arndt, the celebrated author of "True Christianity," was looked upon as a heretic by the whole of his church; and the excellent Gerhard was the only one amongst the divines who dared to stand up publicly for this prophetic man who preached practical Christianity. But this was not desired any more. Afterwards, it happened in the same way to Spener, who was called the father of pietists, and he actually did not desire anything but personal piety. Until now the disputes of theologians had been kept within the limits of the common Christian confession. There was no dispute on the object, but simply on the nature of faith. But the more theologians accustomed themselves to look at the dogmatical subjects of divinity only from a scientific point of view,

the more they became sceptics; they were not armed against scepticism by internal experience. It has been said that Spener and his friends helped to open the way to infidelity; but this is quite false. It is true that in a certain sense they were accustomed to speak in a rather disparaging manner of dogmatical Christianity, but only in order to bring forward the more clearly the necessity of practical Christianity.

Influences from without now began to show themselves; England sent its materialism, and France its deism; these contained the germs of all the negative theories which appeared afterwards. These tendencies found many defenders in Germany—Lessing, Mendelssohn, and others. Frederick the Great, we are grieved to say, became a pattern of infidelity. Reason was now looked upon as the source of all truth. Salvation, instead of being regarded as free, was viewed as the fruit of good works. But some voices were heard in the wilderness. We mention Herder, Gellert, Stilling, and even the philosopher Kant. He was dogmatically a heathen, but most strikingly did he enjoin morality; and his categorical imperative became a new Moses.

Theology now became the slave of philosophy; and the whole glory of our gospel was reduced to three ideas—God, liberty, and immortality. Then deeper philosophers made their appearance. You all know the names of Hegel, Fichte, and Schelling. These, in some respects, were serviceable to Christianity; for they so far brought it again into credit, that they showed it to be not altogether an absurdity; and they used some biblical forms for the clothing of their ideas, which certainly were very different from the doctrines of Christianity. The French revolution then came—the measure of the sins of Germany was full, and God spoke to our people by heavy judgments. For many years the Gallican tyrant placed his foot upon our neck; the people began to feel that they had forsaken the living God, and a certain degree of repentance manifested itself amongst them. Then the Lord looked down in mercy upon our sinful nations: a religious awakening began with the wars of independence; the people generally felt a craving for something better, though no one knew thoroughly what he longed for. Then appeared Schleiermacher, and said, "The object after which you long, and to which you must return, is Christ, the historical Christ." True, Christ was not to him what he is to us; he knew only that

Christ who, as John says, "came with water," not him who came also "with blood" and with the Holy Spirit; he knew only that Christ from whom proceeded moral effects—that Christ who in a moral aspect glorified the world; his theology is only a Christianized Rationalism; but his value to the church of Germany cannot be doubted. This is already proved, by the excellent disciples who proceeded from his school: such men, for example, as Nitzsch, Neander, and our dear Dr. Tholuck, who is in the midst of us.

The jubilee of the Reformation in 1817 produced a new movement in the church, and by the theological dispute begun by pastor Harms, the people became again conscious of what the church really taught, and how the clergy had fallen from her standard. At that time there seems to have arisen in Germany a beautiful spring; alas! that the subsequent developments have not answered the first expectations. The Hegelian philosophy now lifted its head and declared itself infallible within the domain of idea. It pretended to assist Christianity, but it turned it into its own negation; for it dissolved the dualistic conceptions, God and man, here and hereafter, death and continuance after death, holiness and sin; in such wise that it made of man God, that it denied a hereafter; and individual immortality, acknowledging simply an immortality of the species; that it denied the nature of sin, and only looked upon it as a transition point to good.

From this philosophy was born that mass of destroyers of the sanctuary, which was known by the name of the Hegelian school. At the head of it stands the renowned David Strauss. He is the Antony who took away the robe from the Cæsar of the gospel, in order that all the wounds might be seen which had been inflicted on it long before, and what yet remained of life he hoped thoroughly to destroy. For the sake of the divinity of the Ego, they surrendered the Ego (the personality) of the divinity. Strauss calls the hereafter "the last enemy to be taken away." These men have tried to surpass each other in the impudence of their infidelity. God makes fools of men, when they oppose themselves to his word. The development of infidelity in Germany is perfected.

I have now arrived at the point at which I address myself to my more proper task; and I shall do so in few words. I am to give a report on the infidelity which is now prevailing in Germany. Infidelity shows itself there in three distinct forms—indifferentism, rationalism, and radicalism. Indifferentism against everything that is called religion we find especially in those strata of society where there is much care for daily bread, especially in the larger cities. Here indifferentism approaches perfect deadness; material requirements occupy the whole soul. Here also are to be found accusations against the clergy;

and here also of late our Home Mission mostly develops its activity. But the number of those who are indifferent is no less within the circle of those who are called educated persons, and especially among our government officials. But the German people are too religiously disposed for us to fear that this indifferentism will become predominant.

But rationalism still prevails, although it has long been conquered within the domain of science. The general faith of most of the Germans is this:—There is a God in heaven, a providence; Christ is the greatest of philosophers, the best moral teacher; we are obliged to keep his commandments, and so we shall be saved; if we are not perfect, God is merciful. These are the elements of that miserable divinity to which, until now, most of the German preachers have, either secretly or openly, paid their devotions. This theology reigns in our schools, and in our periodicals, and was, till very recently, protected by most of the governments. Millions believe that in professing it they are good Christians—yea, the only true Christians, and think they contend for the true gospel when they strive against the biblical doctrine, as against pietism or mysticism. They think they possess, in their few lean ideas, the whole kernel, the sum and substance of Christianity. It may be easily conceived, that this people are not distinguished by their respect to ordinances. They do not require religious instruction, inasmuch as all religion may be reduced to such a few and such easily conceived ideas. In Berlin, which contains more than 400,000 inhabitants, about 20,000 go to church; the rest are, as far as our experience goes, more or less consciously followers of vulgar rationalism. There are countries in Germany, such as Saxony, Hesse, Oidenburg, and others, which, with few exceptions, are wholly rationalistic, both ministers and congregations, and have lost the last spark of Christian experience. The confessions of faith have been forgotten, the catechisms are displaced by their watery treatises, and, in many parts of Germany, a similar fate has befallen the good old Christian hymn-books. New works for edification, such as "The Hours of Devotion," have taken their place. There has been an inundation of light popular philosophy, which has nothing of Christianity but its usurped name, and which covers the soil of Germany as far as the eye can reach.

Millions swim out, thinking evil of this stream of rationalism; but in more modern times thinking rationalism has entered into a new stadium, and developed itself in radicalism, under the pressure partly of its own consequences, and partly of influences from without. The new Hegelian school know how to make their philosophy popular, in a flood of pamphlets, novels, and romances, and to open a way for itself even to the lowest classes of the population. This "mystery of



iniquity" had long crept in the dark, but before the outbreaks of the year 1848 no one would acknowledge it. But now we know differently. In the lower classes of society, atheism appears more as a parasitic than a self-existing plant, in consequence of their own process of thinking; not only Christianity, but religion in general, stands against the realization of the democratical world of fancy that has been brought before the people; and thus they see, in the decided negation of religion, the first step towards the end which they have in view. A tradesman who, as a pastor, I visited lately, received me with the following words: "I have nothing more to do with the church and its priests; their time is gone; religion is an invention for the oppression of the people; in order to oppress us the easier, they preach to us a God who has no real existence; and in order to keep us down, and reconcile us to our oppressed position, they speak to us in comforting words, which they do not themselves believe: the days of our minority are gone; with the cable of a spiritual world we can no longer be kept in; we know now that the hereafter is a beautiful dream; we live only for this world, and hope for a time when it shall last be granted to us to live indeed." When I expressed my grief at his holding such principles, he continued: "This is my conviction, and not only my conviction, but rest assured that millions think in the same way—yea, all of us poor people, who are looked down upon with such contempt—only they have not the courage to give utterance to their belief."

This dreadful representation is not real; but that these ideas have been entertained in a very large circle, and have daily gained ground, is the experience of all who come into close contact with the lower grades of society in Germany. The antichristian seed which has been sown so plentifully, is springing up in abundance; and merely moral measures will not hinder its development and manifestation in yet more fearful fruits. I refrain from naming particular countries, in which especially this perfected antichristianism has taken hold. A literature, inspired by the devil, creeping in the dark, does not cease to advocate and to promote it in every conceivable manner; and it would only require the coming forward of a mighty and richly-gifted personality, which would concentrate within itself the spirit of absolute negation, and represent it with energetic pathos and decision, and the reign of the man of sin would stand before us in more than an embryonic state.

Which is, then, the power that stands against this other power, limiting it and working against it? Thank God, such a power is not wanting in Germany. If the dark side of my country has grown darker and darker within the last thirty or forty years, the bright

side has become still brighter and more hopeful; yea, those who have observed events for the last fifty years, are constrained to call the present time, so far as church matters are concerned, golden, in comparison with the former. A great reform has taken place in the universities; in most of them the positive, believing tendency prevails. Although there are many spurious views as to the inspiration of the bible—and these we cannot share in, but must mourn over—yet we have great cause to thank God for all that he has done in our universities. Certainly such a reform cannot continue without producing great results. For a long time young divines have entered their parishes, fully imbued with the doctrine of the church. The time does not now seem distant, when at last the representatives of old and vulgar rationalism shall have passed away. Then amongst the elderly clergymen, since the year 1848, a retrograde movement has been distinctly observable. The governments which before, *ex officio*, were working against true Christianity, and which looked with a favourable eye upon the antichristian movement, at last, understanding what alone makes the throne secure, and what alone guarantees all order in the state, have begun for a short time to change very much their politics in reference to the church, and do not throw any more impediments in the way of the revival of the old Christian faith; and believers feel themselves more constrained, both by necessity and the love of Christ, to unite in free and evangelical efforts. Good old books of devotion are again sought for; tracts are daily printed and circulated; bible societies pursue their work with greater energy than before; Christian circulating libraries are instituted in different parts; in short, the inner mission gains ground more and more in our country. Shall I name those places on which the eye of the Christian rests with hope, or with satisfaction? I name Wurtemberg, which is still blessed; part of protestant Bavaria, which has sent among us Dr. Ebrard; the kingdom of Saxony, amongst whose theologians there is a joyous change; Prussia, part of Westphalia, some districts in the province of Pomerania, and perhaps, also Brandenburg.

But I must confess, with deep sorrow, that the results correspond only in a small degree with the efforts that have been made to revive Christianity. It is a matter of fact that all the theological world was once given to infidelity, whilst the people still clung to the faith of their fathers. Now, the reverse is the case. Rationalism, in its various forms, still prevails among the people. This very distressing circumstance may be partially explained by the following facts: First, the preachers who now give honour to the gospel do not publish it with that amount of unction and zeal which personal experience of the gospel, as "the power of God unto salvation"

works in us. The older ones have arrived, in most cases, at the positive standing point which they now occupy, only by seeing with amazement and horror that rationalism, in its newest development of negation would threaten the whole church with ruin, and would threaten also their offices and emoluments. The younger ones, who had the happiness to sit in the universities at the feet of only believing professors, have been pushed in many cases into the ready-made garment of orthodoxy, without having conquered that heterodoxy which they had drunk in with their mother's milk, both theoretically and practically. And thus they also are wanting in the energetic freshness of life by which the preached word, as it comes from the heart, goes to the heart again. Secondly the education of youth has not kept pace with theology, in its return to Christianity. Thirdly, the suspicion has widely spread, as if, in the endeavour to bring back the people to the old path, we were only following out certain attempts at oppression. The struggles of the different confessions contribute also very much to impede the progress of the Gospel. The movement back to the assemblies of the church, as it manifests itself in Germany, is certainly a very joyous thing. It is, however, an unhappy circumstance that the united church in Germany is yet wanting in a distinct confession of faith. But there is another fact much more to be deplored—the exclusive tendency that is manifesting itself in the Lutheran church, in opposition to the united and reformed church, a tendency which has all the marks of true Christianity, but that one without which Christ and his apostles declared all the others to be as nothing—I mean humble love.

What shall be done now for Germany? My answer is—Increase Christian literature by writings of an apologetical character; let them not be theological treatises, but writings which contain the savour of life unto life. Secondly, extend specially the activity of the inner mission towards the education of the young; let there be instituted everywhere services for children, as there have already been amongst us: and let those services be short. Lastly, let there be sent throughout the country talented and lively evangelists. There will be found such among the younger theologians, and a response to your request will not be wanting. Alas! only the pecuniary means are wanting. In order to procure these means, the love of all that believe is to be appealed to in an energetic and solemn manner. When these levers are brought to bear, I shall not despair of seeing German Christianity flourish again. No more than your own highly-blessed apostolical Great Britain has Germany arrived at the end of its mission. Germany will be salted again by the divine hand, that in its turn may salt other nations, as it has done before. Confidently

do I hope, that the Lord will address to her, what Jeremiah the prophet exclaimed to fallen Judah—"Thus saith the Lord, I remember in mercy when thou wast a lovely virgin bride, and when thou didst follow after me into the wilderness, in the land where nothing is sown." Germany will appear again, in the first phalanx of the peaceful crusade, in the cause of the gospel, and the leadership will belong to Prussia—Prussia, we hope, with its Christian king.

#### RELIGIOUS LIBERTY IN SWEDEN.

The Rev. J. H. Hinton read a paper on the same occasion, on the subject of religious liberty in Sweden, drawn up by our brother the Rev. F. O. Nilsson, which we doubt not our readers will be glad of the opportunity of perusing:—

The Lutheran religion, with episcopal church government, is the established religion of Sweden. All Swedish subjects, except the Jews, are obliged to be members of the state church. No dissent is tolerated, upon penalty of the loss of property, and banishment for life from the country. By a law which, although obsolete, is not repealed, parents are subjected to a heavy fine if they neglect to have their infants baptized.

At the age of fifteen or sixteen, every person must go through a course of catechising previous to his confirmation. Then, after a man has been confirmed, he must, according to law, receive the sacrament at least once in twelve months, or else he will lose his privileges as a citizen. For instance: no person is allowed to hold any office, either great or small, who does not go to *schrift*, and the Lord's table, at least once in twelve months. No one can appear as evidence in a court of law, in any case, without this. If a person be ever so trustworthy, if his opponent can only bring evidence that he has not, within twelve months, been to *schrift*, his testimony will be refused. The same law exists in regard to marriage. Those who wish to unite in the matrimonial bond, must prove that they regularly and with reverence receive the means of salvation (by which expression is meant the sacrament). This law goes so far as to exclude persons from carrying on business, or being masters in any handicraft trade, who do not conform to it. The pastors are obliged, each one in his parish, to see that the law is conformed to.

In this manner the Lutheran clergy are able to keep every Swede in connexion with the state church. If a person moves from one parish to another—he may be rich or poor, high or low—he cannot be received into another parish, or shielded by the protection of the law, if he does not bring a certificate from the pastor of the parish from which he comes; or if, in that certificate, the pastor



does not testify that he is a regular and devout communicant. Thus, every man born within the borders of Sweden is nationally, without his own consent or knowledge, made a member of the Lutheran church; but after he comes to years of discretion he is forced to continue in that church, no matter what his convictions are, or else to leave the country. The clergy being empowered to act as a police, there is no chance for dissent from the state church, even in a single instance.

There is also a law forbidding any number of persons to assemble together for reading the word of God and offering prayer together, or in other way edifying one another from the word of God, or exhorting sinners to repentance. No assemblies for religious service are allowed, except those ordained by the law, conducted by the lawful ministers of the establishment, in the consecrated houses for divine worship, and in the proper seasons. By the same law every head of a family is commanded to instruct his children in the catechism, and to exhort his household to fear God, but such things must not be extended beyond his family circle. If any assembly be convened together, for the purpose of edifying one another from the word of God, the man who conducts the meeting, and the one who opens his house for that purpose, are both subject, for the first offence, to a fine of about £5, and for each of those who assembled at such a meeting, about £1. The second offence, the fine is doubled, and if they are not able to pay the fine, they will be imprisoned on bread and water for twenty-eight days. For the third offence they are to be banished from the kingdom. It is but just to say, that though pastors and police-officers may not dare to countenance private religious assemblies, they are not always very strict in preventing them. Some ministers will even be found who hold such meetings themselves, and are glad when any religious awakening is perceived, and gladly take the lead of it. Some of our most influential clergymen have also exerted themselves to get the conventicle law abolished.

This law has also caused a number of infants, within the last two or three years, to be taken from the parents, torn from their mothers' arms, by parish constables and sheriffs' officers, and brought to the parish churches for christening, against the consciences and wishes of their parents. In two instances have the cows been taken from the parents, their only property, and sold from them, to defray the expenses for the pastors' and the officers' unasked service. There are now at this moment a pious man and a pious woman who desire to be united in matrimony, and who for that purpose applied to the pastor, where the woman resides (in Sweden marriage is altogether an act of the church), to be wedded. When the pastor saw the man's certificate from his own parish minister, he refused

to marry him. Why? Because he was a baptist, and the woman also. The case was brought before the bishop and consistory, at Skara, and a short time ago an answer from that venerable tribunal came, which says, that if the persons had ever so good morals, the fact that they had left the Lutheran church communion, was enough to cause the bishop and the chapter to refuse the marriage celebration. In consequence also of these laws, a man has recently been banished for life, taken away from his friends and relations, and, as a minister of the gospel, from his flock, notwithstanding he has done all he could, and also his friends, both in and out of the country, in a legal manner, to prevent it.

#### RELIGIOUS LIBERTY IN PRUSSIA.

The Rev. J. G. Oncken of Hamburg, spoke immediately after the reading of the foregoing paper, and made the following statements:—

It should not be forgotten, that what was stated in the paper which had just been read, referred equally to Prussia. They had thirty-three different governments and constitutions, and in all these various governments the authorities adopted almost the same course with regard to dissenters. They should, however, be exceedingly grateful to their heavenly Father for the enjoyment, in the other interior states, of a measure of liberty which they did not enjoy prior to the revolution. While the Prussian government was more liberal, previous to the revolution, than other governments, the one in Wurtemberg was still more liberal, that being the only part of Germany where the churches were not persecuted. At Hamburg, where he was at present located, they continue to enjoy all they could wish, public worship being carried on without any disturbance.

In the grand-duchy of Mecklenburg, however, persecution had been renewed. A brother missionary who had been labouring there, had been driven out of the country; and another brother was expelled, at half an hour's notice, for having instructed three little children on the Lord's day from the sacred scriptures. The natives, in some of the towns, had also been threatened with the payment of heavy fines for holding religious meetings; and one brother had been expelled in consequence. A powerful remonstrance on the part of British Christians of all denominations might influence the government of Mecklenburg, and induce them to adopt more lenient measures.

Respecting the government in Hamburg, he regretted to say, that the persons composing it were not God-fearing men; still they had some respect for man, and were readily

acted upon by British influence. When he was in prison, all his goods being confiscated, British Christians exerted themselves on his behalf; and a kind of holy alliance, without being preconcerted, was, as it were, called into existence. British Christians of various denominations, including the merchants of Leith and several towns in the north of England, presented memorials on the subject, and sent over a deputation of three brethren who applied to the senators and ministers of the state church. These brethren presented their memorial with ten thousand signatures; and the senators were greatly amazed that such an insignificant person should create such an amount of interest in this country. The circumstance produced a very powerful effect, and from that time persecution had ceased to a very great extent. The Christian merchants in this city had rendered great assistance in the matter by continually talking of it to Hamburg merchants when they met them on the Exchange, so much so, that when the Hamburg gentlemen wrote home they said, "Can't you let this man alone? We are constantly annoyed about it in England, and even told of it on the Exchange."

The government of Mecklenburg had published the following announcement respecting the course to be pursued against the baptists:—

"1. Against the baptist emissaries that make their appearance here, such measures are to be employed as to expel them from the country. In so far, however, as they have made themselves punishable by special acts, and have infringed upon the established church, as, for example, by administering baptism, the Lord's supper, and performing marriages, they are to be dealt with and punished according to the law of the land.

"2. Natives who are engaged in baptistical proselytism, or who, by their conduct, infringe on the rights of the church, are to be proceeded against with prohibitions as stated, in the above legal way.

"3. Devotional exercises of baptists amongst themselves, and in the dwellings of baptists, which do not go beyond private edification, whether it be the worship of one family, or more, or of single baptists, are not to have hindrances placed in their way. On the other hand, baptists are not permitted to conduct their meetings at places hired for that purpose, or obtained in any other way for that purpose; nor to give any kind of publicity to their meetings; nor to admit persons who have not yet joined them. Baptists' conventions of another kind, to which other persons are admitted, are not to be suffered, but are to be prohibited and proceeded against as above.

"4. As the tendency of a religious meeting may be doubtful, the local authorities are not to proceed to action until they have given notice of it to the Minister of Spiritual Affairs, that the advice of the Chief Ecclesiastical Council may be obtained.

"5. All local authorities have to watch over baptistical movements with vigilance, to report forthwith to the Minister of Spiritual Affairs, and then act in accordance with the instructions that may be framed."

## JAMAICA.

### SPANISH TOWN.

In a letter dated August 12th, 1851, Mr. Phillippo says:—

"You will be gratified to learn that peace seems thoroughly restored to Spanish Town again, and that every thing in relation to the progress of the cause of God among us is encouraging.

"On the morning of the 1st of August it was my happiness to baptize fifty-six persons, chiefly youths of pious parents, who were educated in our schools; and that on the sabbath following, I received them into the church at Spanish Town. The ordinance of baptism was administered in the river in the presence of a greater number of spectators than I ever saw present on a similar occasion; many of whom were among the most respectable individuals and families in the neighbourhood. All conducted themselves with the greatest possible decorum throughout the ceremony, and, altogether, the occasion was one of deeper interest than any I had previously witnessed.

"I fully expected a very large attendance at the chapel on the following sabbath, when they were to be taken into the church, nor was I disappointed; the spacious building was literally crammed, while the interest created by the solemnities of the day will, I flatter myself, have the happiest influence upon the town and surrounding country.

"The numbers baptized were only a part of the candidates that offered themselves for this sacred ordinance and for the fellowship of the church; the residue consented on prudential considerations to remain on probation a short time longer. All of those received, as far as it was able to ascertain, had led a life becoming the gospel for a considerable length of time—some of them for years.

"Regarding a minute investigation of their religious knowledge, experience, and character as more than ever important and necessary, I accordingly devoted much time and paid special attention to this object; and feel satisfied at the result, that I could not have done otherwise, in duty to God and to themselves, than admit them as I have to the privileges and immunities of Christian fellowship.

"Another sabbath has since passed away, and I am happy to add that the salutary influence of the late public occasions is yet apparent. God grant that my most cherished hopes and wishes respecting them may be abundantly realized; and to Him be all the glory."



## ANNUAL MEETING.

## BAPTIST BUILDING FUND.

At the meeting of this society, an account of which is given in our August number, the secretary read the following report—

The committee of the Baptist Building Fund in presenting their annual report to the subscribers desire to express their unfeigned gratitude to Almighty God for that measure of success which they have reason to hope has accompanied the operations of this society during another year. Though eminently practical in its design, this institution does not receive that general support which is necessary to the full development of its usefulness, or commensurate with the wants of the churches requiring its aid. If the resources which were so liberally furnished in the earlier period of the history of the Baptist Building Fund, were now placed in the hands of your committee, and applied according to the present plan of the society, its sphere would be enlarged, and its foundation strengthened, while the churches would receive more permanent and efficient benefit. The evils attendant on chapel debts are not less deleterious than when this society was first formed, while the amount of liability has probably increased. The loan system is better adapted to the circumstances of the present day, being calculated to call into action the energy of those needing assistance, in requiring the repayment of the sum lent by periodical instalments, which in some instances has resulted in the whole of the amount of the debt being raised, and the church set entirely free from the oppressive burden. In some cases where the debts have not been large, your committee have been able to lend the whole sum required, while the effort to return the tenth part of the loan every year has a tendency to keep up a healthy and regular action, and place them in a position of independence so desirable for all our churches to enjoy. Nor is it to be supposed that when the entire sum shall have been paid back to the Fund, that after the habit of raising the amount of the instalment for ten years, the church will not transfer the effort to some kindred institution, or make some additional exertions for the promotion of the truth in its own locality. Neither is the fact to be overlooked, that it is of importance in some respects that baptist churches in remote districts should be free from the reproach which attaches to *debt*. The members of our poorer churches are identified with the demands which are incurred in building, enlarging, or repairing their places of worship; and this too frequently is the cause of disunion amongst the people, and always a source of anxiety to the pastor. In the present day it appears that every Christian community to be efficient must occupy a building by which their existence

may be recognized; and to render these commodious, durable, and adapted for the purposes of public worship, entails an amount of expense which can in rare instances be fully and promptly met. In most cases every exertion is made, and much liberality is displayed, to raise the necessary sum, but with very few exceptions an amount is left unpaid which depresses the spirits of the people, and mars the usefulness of their efforts. To obviate this result, to strengthen the energies of our churches, to promote the efficiency of its ministers, and thus to aid in extending the gospel, is, your committee feel persuaded, the ultimate benefit arising from the influence of this society.

Since the formation of the Loan Fund, all the instalments have been regularly and punctually paid; an evidence that the churches are anxious to act with promptitude in discharging those obligations which are brought within their power to meet. Having in former reports given a detailed account of the mode in which the return of the loan is secured to the society, it is unnecessary in the present instance further to refer to it. Your committee call attention to the number of cases relieved, as shown at the end of the report.

During the past year £750 has been forwarded to nine churches; but your committee regret that the sum bears so small a proportion to the aggregate amount of debt represented, which stood at the time relief was granted at £3,400. It is that such cases, by being more efficiently assisted from this fund may make on their own behalf more extended efforts, that your committee would earnestly plead for warmer co-operation, on the part of the members of the more wealthy churches, that by being enabled to render assistance at once prompt and munificent, this institution may attain to that useful position which it would be for the comfort of our churches, and the honour of our denomination for it to occupy.

There are some applications made in which the sum required is small, and in such cases where the committee think it desirable, a gift is made. £45 has in this manner been voted to *two churches* since the last annual meeting.

The committee have now before them *eighteen* cases, all more or less deserving, in all of which strenuous efforts appear to have been made—generally composed of members in humble circumstances—with debts amounting in all to £4,600. It is obvious that to meet efficiently these exigencies, a deeper interest must be awakened in relation to the Baptist Building Fund, and it is hoped that a careful consideration of its claims will induce a larger degree of liberality on the part of its present subscribers, and a more general support of its objects.

Your committee would direct attention to

the fact, that since the year 1845, with the exception of a small amount for *grants*, all the resources of the fund have been *conserved*, and the subscriptions of the years elapsed since that period to the present time are really *unspent*, and will continue to form a part of the *working capital* of the society, so long as it shall be conducted on the loan principle.

Your committee respectfully but earnestly desire to press the consideration of this plan upon the pastors, deacons, and members of baptist churches, and would urge upon individuals who have it in their power to contribute to the aid of this fund, to consider well the object and end of its design, and when the grave has closed upon all personal efforts, the donation to this society continuing undecayed, will in its effects be audible. "He being dead yet speaketh."

#### CASES RELIEVED.

List of churches relieved by loan since the last Report :—

Chelsea (Bucks) .....	£
Cynwyd .....	100
Pontypool .....	50
Folkstone .....	100
Swaffham .....	100
Bury St. Edmunds .....	50
Ashton-under-Lyne .....	100
Hatherleigh .....	100
Cransford .....	50
	100
	£750

#### GRANTS.

Thurleigh .....	20
Broadhaven (Haverfordwest) ..	25
	£45

### ASSOCIATIONS.

#### LANCASHIRE AND CHESHIRE.

This association comprises the following churches :—

Accrington .....	C. Williams.
Ashton-under-Lyne .....	J. Macpherson.
Bacup, Ebenezer .....	J. Smith.
" Irwell Terrace .....	T. Dawson.
Blackburn .....	
Bolton .....	B. C. Etheridge.
Burnley .....	R. Evans.
Burslem .....	W. Barker.
Bury .....	J. Harvey.
Chowbent .....	T. Wilkinson.
Cloughfold .....	W. E. Jackson.
Colne .....	J. C. Park.
Coniston .....	R. S. Frearson.
Goodshaw .....	
Haslingden, Pleasant-st. ....	J. Blakey.
" Ebenezer .....	J. Bury.
Haywood .....	J. Sissons.
Hill Cliffe .....	A. Kenworthy.
Inskip .....	
Liverpool, Myrtle-street .....	H. S. Brown.
" Soho-street .....	
" Pembroke-pl. ....	C. M. Birrell.
umb .....	S. Jones.

Manchester—	
York-street .....	R. Chenery. !
Oxford-road .....	F. Tucker.
Grosvenor-st., east .....	D. M. Evans.
Wilnot-st., Hulme .....	
Northwich .....	T. Swinton.
Ogden .....	J. Garside.
Oldham .....	J. Birt.
Oswaldtwistle .....	J. Harbottle.
Pendle Hill .....	
Preston .....	W. Walters.
Rochdale .....	W. F. Burchell.
Salford .....	H. Duncley.
Stalybridge .....	J. Ash.
Stockport .....	W. B. Davies.
Tottlebank .....	T. Taylor.
Wigan, Lord-street .....	W. Ellison.

The meeting took place at Liverpool. Rev. H. S. Brown was appointed moderator. The Circular Letter on "Unequal Marriages," written by the Rev. J. Birt, was adopted. Resolutions were passed in reference to the Fugitive Slave Law, to endowments of religion, to the papal movement, and to international arbitration.

#### Statistics.

Baptized .....	243
By letter and profession ..	162
Restored .....	20
	425
Died .....	89
Dismissed .....	90
Excluded .....	100
Withdrawn .....	52
	331

Number of churches .....	39
Clear increase .....	94
Members .....	4758
Scholars .....	12327
Sunday School Teachers .....	1291
Day and evening scholars .....	1222
Preaching stations .....	67

The next meeting to be held at Rochdale. Revs. H. S. Brown, F. Tucker, and J. Macpherson, to preach.

#### YORKSHIRE.

The meeting was held at Liverpool on the same days. The Rev. H. S. Brown acting as moderator.

#### Statistics.

Baptized .....	410
By letter .....	134
Restored .....	21
	565
Died .....	130
Dismissed .....	106
Withdrawn .....	103
Excluded .....	100
	467

Clear increase .....	98
Members .....	6374
Scholars .....	11898
Sunday school teachers .....	2711
Preaching stations .....	80

#### OXFORDSHIRE.

The following twenty-three churches constitute this association :—



Arlington .....	R. Hall, B.A.
Banbury .....	W. T. Henderson.
Blockley .....	E. Hull.
Bloxham .....	D. Nunnick.
Bourton .....	J. Statham.
Burford .....	W. Cherry.
Campden .....	E. Amery.
Chadlington .....	T. Eden.
Chipping Norton .....	T. Bliss, B.A.
Cirencester .....	D. White, J. M. Stephens.
Coate .....	J. Jackson.
Cutsdean .....	D. Ricketts.
Fairford .....	J. Frize.
Faringdon .....	A. Major.
Hook Norton .....	
King's Sutton .....	J. Simpson.
Lechlade .....	A. Walsh.
Middleton Cheney .....	J. Price.
Milton .....	W. Cherry.
Oxford .....	E. Bryan.
Shipston .....	J. Morris.
Stow .....	J. Acock.
Woodstock .....	J. Freer.

The association met at Coate on June 3; Mr. Jackson being moderator and Mr. Bliss secretary. Sermons were preached by Messrs. Hull and Stephens. The Circular Letter prepared by Mr. Warne on "Spiritual Life, and the Means of its Growth, in contrast with the Sacramental Theory," was adopted, and its perusal urged upon the churches. A resolution on the subject of American Slavery was also passed.

#### Statistics.

Baptized .....	101
By letter .....	22
Restored .....	1
	— 124
Died .....	34
Dismissed .....	12
Withdrawn .....	4
Excluded .....	9
	— 59

Number of churches .....	23
Clear increase .....	65
Members .....	1705
Scholars .....	2499
Sunday school teachers .....	347
Village stations .....	39

The next meeting to be at Stowe, on June 8. Mr. Jackson to preach.

#### WORCESTERSHIRE.

The churches of this association are:—

Alcester .....	M. Philpin.
Astwood .....	J. Phillips.
Atch Lench .....	D. Crumpton.
Evesham, Cowl St. ....	J. Hockin.
" Mill St. ....	H. Barnett.
Pershore .....	F. Overbury.
Stratford .....	T. Bumpus.
Studley and Cookhill. ....	W. Maisey.
Upton .....	A. Pitt.
Westmancote .....	J. Francis.
Worcester .....	W. Crowe.

The meeting of the association was held at Alcester on the 3rd June. Mr. Philpin was appointed chairman. The Circular Letter written by Mr. Hockin, on "Christian Union and the Conversion of the World," was adopted. A resolution was passed

commending the Birmingham Scholastic Institution to the notice of the churches, and another expressing the determination not to admit slaveholders to its pulpits or communion. Sermons were preached by Messrs. Pitt, Bumpus, and Barnett.

#### Statistics.

Baptized .....	58
Received by letter .....	26
Restored .....	6
	— 90
Removed by death .....	27
Dismissed .....	28
Withdrawn .....	8
Excluded .....	10
	— 73

Number of churches .....	11
Clear increase .....	17
Members .....	1165
Number of Sunday scholars .....	1803
Village stations .....	23

#### WESTERN.

This association has heretofore comprised churches in Somerset, Dorset, and Devon. At the last meeting which was held at Col-lumpton on June 7th and 8th, it was determined that the churches in the two former counties should constitute this association, and that the churches in Devonshire should be formed into a separate association under the title of the Devon Association. The following is a list of the churches:—

#### Western Association.

Bridgwater .....	H. Trend.
Burnham .....	
Boroughbridge .....	T. Baker. <sup>1</sup>
Burton .....	J. Merchant.
Bridport .....	T. Young.
Chard .....	E. Edwards.
Crech .....	G. Medway.
Crewkerne .....	S. Pearce.
Dorchester .....	S. Sincor.
Hatch .....	H. W. Stenbridge.
Highbridge .....	J. Bolton.
Horsington .....	D. Bridgman.
Isle Abbots .....	J. Chappell.
Loughwood .....	J. Stenbridge.
Lyme .....	A. Wayland.
Minehead .....	Fuller.
Montacute .....	J. Price.
North Curry .....	R. Serle.
Stogumber .....	J. G. Fuller.
Street .....	J. Little.
Taunton .....	S. G. Green.
Watchet .....	S. Sutton.
Wellington .....	J. Baynes.
Weymouth .....	J. Trafford.
Wincanton .....	G. Day.
Yarcombe .....	
Yeovil .....	R. James.

#### Devon Association.

Appledore .....	
Ashwater, Muckwor- thy .....	A. Facy.
Ashburton .....	
Bampton .....	W. Walton.
Barnstaple .....	S. Newnam.
Bideford .....	B. Arthur.
Bovey Tracey .....	
Bradinch .....	C. Baker.
Brayford .....	W. Cutcliffe.

Brixham .....	
Budleigh Salterton .....	T. Collins.
Collumpton .....	U. Foot.
Crediton .....	
Croyde .....	J. Hunt.
Culmstock, Prescott	
Exeter—	
South Street .....	C. M. Wightman.
Bartholomew Yard	G. Coles.
Hemyock .....	R. P. Cross.
Honiton .....	W. E. Foote.
Kingsbridge .....	
Modbury .....	
Mulborough .....	
Newton Abbott .....	J. S. Bance.
Newton St. Petrock...	
Ringmore .....	
Shaldon .....	
South Molton .....	T. W. Blackmore.
St. Hill, Kentisbere.	W. C. Bennett.
Thorverton .....	
Tiverton .....	E. S. Webb.
Torrington .....	D. Thompson.
Torquay .....	B. Carto.
Uffculm .....	J. Pulman.
Uptontery .....	J. Chapman.

Mr. Foot was chosen moderator. Sermons were preached by Messrs. James and Walton. The Circular Letter, on "The Duty of Christian Churches towards the Young," was read by Mr. Edwards. Resolutions appointing a deputation to the Peace Congress, and condemnatory of the Fugitive Slave Law were read.

#### Statistics.

Baptized .....	220
Received by letter .....	70
Restored .....	10
	— 300
By death .....	49
Dismissed .....	55
Excluded .....	23
	— 127
Number of churches .....	61
Clear increase .....	173
Members .....	3275
Sunday scholars .....	3576
Sunday School Teachers .....	563
Village Stations .....	45

The next meeting of the Western Association is to be held at Taunton, on the Wednesday after the first Sunday in June: Mr. Traffard to preach. Mr. Trend was appointed secretary.

The Devon Association is to meet at Kingsbridge on the Wednesday following. Mr. Newnam or Mr. Webb to preach. Mr. Webb was chosen secretary.

### NEW CHAPELS.

#### WILLENHALL, STAFFORDSHIRE.

The congregation meeting in Lichfield Street, under the pastoral care of the Rev. J. Davies, have recently purchased an eligible plot of freehold land in Gomer Street, as a site for a new chapel and schools. They have already completed the erection of a commodious school on a part of the land.

On Lord's day, August 24th, 1851, the place was opened as a school, and a temporary chapel. Sermons were preached on the occasion by the Rev. Thomas Morgan of Birmingham, the Rev. R. Aikenhead of Wolverhampton, and the Rev. R. Davies, independent minister of Bilston. The collections at the opening amounted to £33 16s. 6½d.

#### ST. BRIAVELL'S, GLOUCESTERSHIRE.

On Lord's day, August 17th, the preaching of the gospel was begun in this village under the auspices of the Baptist Home Missionary Society, when one of the Society's agents preached in the open air in the most public part of the village to an attentive audience of about fifty persons. On the following sabbath a room, capable of seating upwards of seventy persons, was opened by the Rev. M. Philpin, of Alcester, Warwickshire, who was then on a visit in the neighbourhood.

Since the opening the attendance has been good; larger in fact than can be accommodated in the room. A more commodious building is much needed, since, as the season advances, those now listening outside will be unable to incur exposure to the air. The friends, however, are unable to accomplish this for themselves, and it is to be hoped that the neighbouring churches will lend them their support. It is the only dissenting place of worship in the village; and there are no evangelical preachers in the establishment for some miles round.

### ORDINATIONS.

#### CHURCH ST., BLACKFRIARS' ROAD, LONDON.

The Rev. John Branch has accepted an invitation to become the pastor of the church in Church Street, Blackfriars' Road, and intends entering on his stated ministry there on the first Lord's day in October.

#### ROMSEY.

The Rev. P. Griffiths has accepted the pastoral office of the baptist church meeting in Bell Street, Romsey, having received the unanimous invitation of its members.

#### YARCOMBE, DEVON.

Services were recently held in this place; when H. B. Lockyear was recognized as the pastor of the baptist church meeting for worship in a pretty little chapel situated on a pleasantly elevated site in this village. In the afternoon, immediately subsequent to the reading of the scriptures and prayer by the Rev. J. Chapman, the Rev. A. Wayland, from Lyme, Dorset, preached a very interest-



ing sermon. At five o'clock about 200 persons took tea together in the chapel; after which the Rev. J. Stembidge was succeeded in reading and prayer by the Rev. E. Edwards of Chard, who, after stating the nature of a gospel church, proposed the usual questions. The Rev. J. Chapman offered up the recognition prayer. Rev. E. Edwards delivered the charge, and the Rev. A. Wayland closed the interesting services of the day with an appropriate discourse to the church and congregation.

#### RYEFORD, HEREFORDSHIRE.

Mr. Walker, of Bethesda Chapel, Trowbridge, has accepted an unanimous invitation from the baptist church at Ryeford, near Ross, Herefordshire, and entered upon his labours in his new sphere the first Lord's day in August.

In consequence of this change, a tea meeting was held at Trowbridge, on Tuesday, July 15th, when a large party of friends sat down. After tea a public meeting was held in the chapel; the Rev. Thomas Griffin took the chair. Addresses were delivered by the Revs. W. Newall, Bradford; Preece, Westbury; Mann and Barnes of Trowbridge. Each of the speakers bore testimony to the high esteem in which Mr. Walker is held by all classes in Trowbridge and its neighbourhood. Mr. Walker in a short address concluded the services.

#### RECENT DEATHS.

##### MR. SPURDEN.

Mr. Spurden of 42, Friday Street, London, departed this life in the sixty-fifth year of his age, August 26, 1851. His death was awfully sudden. He was visiting a friend at Bath, and appeared to be in the enjoyment of more than his usual health. After evening prayer, when preparing to retire to rest, he was struck with sanguineous apoplexy, and in two hours, notwithstanding the best medical assistance, he had ceased to breathe. The mode of his death was one for which he ever expressed a preference. A day or two before it occurred, when speaking on the subject, he had said to his friend, that, were it the Lord's will to give him some preparatory notice that he might magnify the Lord's grace to him, he could be well content, but that for any other purpose he had no wish for a previous illness, but had rather die suddenly. This wish was connected with the firm assurance he possessed of his interest in the Redeemer's death, and the glory that should follow. At one time of his life Mr. Spurden sought to establish his own righteousness, being ignorant of the righteousness of God. He was satisfied with the integrity of his character, the correctness of his morals, the regularity of his attendance

upon the services of his church. To use his own expression, "I was as proud a Pharisee as ever walked the earth." But it pleased his heavenly Father to visit him with severe affliction, and to sanctify it to his soul. He was brought to see that all his righteousness was as filthy rags before the Lord, however sumptuous it had appeared in his own eyes. He was led to the cross as a humble penitent, and was soon clothed by the Spirit's power with the righteousness which is by faith in Christ, and thenceforth was filled with joy and peace in believing. This happy frame he never lost. Introduced into a new spiritual region, he continued to walk therein to the end. Nothing gave him more delight than to descant with some sympathizing friend on the free grace of his Lord. He enjoyed all the gifts of this life with cheerful gratitude, and that enjoyment was enhanced by the thought that *they* were all purchased for him by the blood of the Lamb, as well as the glorious riches of his future inheritance. Spiritual mindedness he found to be life and peace. Hence he was ready to live or to die, as it pleased his Saviour—to live with thankfulness, or to die with triumph. Thus his assurance was founded upon the daily evidence of his heart and life that he was a new creature in Jesus Christ; and being such, he was ready, in the fulness of health and strength, to depart and to be with him, which is by far better, even when this life is crowned with mercies.

For some time after his conversion, he continued a member of the Church of England, attending the ministry of Mr. Saunders, of St. Ann's, Blackfriars. His two elder children were led to adopt the principles of the baptists. This induced him to inquire into the subject, and the inquiry ended in his being publicly immersed by Dr. Steane of Camberwell, with two of his younger daughters. He subsequently joined the church at Salters' Hall, by which he was chosen to the deaconship, an office which he continued to discharge with singular prudence, forbearance, and integrity, till taken to his reward. He was buried in Bunhill-Fields, on September 2, in the family vault, where his two wives and many of his children sleep in Jesus. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

The subjoined resolution was adopted by the church on receiving information of Mr. Spurden's death:—

"That this church and congregation deeply feel the loss they have sustained by the removal of their late esteemed friend and deacon, Mr. Spurden. His piety was deep, his Christian humility and amiable temper very remarkable, and his benevolence, the result of his Christian excellence, great. While mourning over our own loss as a church and as

individuals, we beg to communicate the expression of our deep sympathy with his bereaved family, and our hope that the Father of mercies will bind up the broken hearts, and comfort them with the assurance that their loss is his eternal gain."

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MR. WILLIAM MEAD.

The congregation had twice united in the presentation of earnest prayer on behalf of their evidently dying brother. The period of rest was over, and another of the days when "man goeth forth to his labour until the evening," was dawning on the world. Then was it that as if recoiling from further contact with the vain toils and soul-enthraling cares of earthly existence, he commended his spirit to the keeping of a merciful Redeemer, and sped away. Around his bed were the wife of his early choice, other beloved and sympathizing relatives, his most intimate companion and friend, first in the Sunday school, and then in the church of Christ, and the pastor who after twelve years' acquaintance, and nine years' official oversight, can revert to the spirit he uniformly manifested, and the character of his entire history, with the completest satisfaction—the most unaffected joy. Tears were there, and anguish to which no tears can supply a meet expression. But not on his account was there sorrow; on each mind there was the full assurance that, "absent from the body," he was "present with the Lord."

The following is an outline of his brief history:—

He had the privilege of early instruction in the truths of scripture. Deprived in childhood of both his parents, his loss was compensated by the assiduous and tender care of a godly grandmother; The instruction he received in the Sunday school appears to have made a deep and salutary impression on his mind, and when, about seventeen years of age, he listened to a sermon on the occasion of his brother's death, he was induced to consecrate his heart and his all to God. He was shortly afterwards baptized and added to the church assembling in Providence Chapel, Shoreditch. From that period till the time of his decease, he was, in his devotedness to the interests of the church, in his zealous efforts, first in the Sunday school, and then, when health declined, in connexion with the Christian Instruction Society, and above all, in the eminently gentle, unostentatious, and affectionate spirit which he displayed, an example to his fellow members, and to his minister a constant occasion of thankfulness and joy. For years he had been subject to such constantly recurring hemorrhage of the lungs, as to induce the conviction that his days were numbered. Again and again he believed himself to be dying, but with equal frequency

was restored to his wonted health. An attack of dysentery was the messenger of his release. For some days it was evident, both to himself and his friends, that he could not survive. He suffered but little pain, but his weakness was extreme, and almost deprived him of the power of articulation. The words, however, which did occasionally escape him, were precisely such as might have been expected, and as are most calculated to minister comfort to sorrowing survivors. "Is Christ precious to you?" was asked of him. "Yes," he replied. "Very," "Very." "Is it well with you?" was affectionately inquired at another time, and again his answer was an unqualified and significantly expressed affirmative. "Are you happy, my dear fellow?" the writer once whispered. He smiled, looked upward, and replied with emphasis, "Perfectly so; perfectly so." For some hours a stupor overcame him. His friends were watching for his last breath. Suddenly the pallor of death bespread his countenance. Aware of his situation, and summoning his failing mortal powers to the performance of their last duty, he cried, "Lord Jesus, receive my spirit," and in about two minutes, had ceased to be one of us. But, nay! Are we not still united? and shall we not meet again?

"One family we dwell in Him,  
One church above—beneath;  
Though now divided by the stream—  
The narrow stream of death."

Thus exemplarily lived Mr. William Mead, and thus happily, on the 25th of August, 1851, at the age of twenty-seven, he departed hence. He was a "disciple whom Jesus loved." In the hearts of those who best knew him is his memorial. W. M.

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MRS. MUNDY.

Died, at Hammersmith, after a long and painful affliction, aged sixty-one years, Mary, widow of the late Mr. John Mundy of Bruton Street, Bond Street, and second daughter of the late Rev. John Sandys, formerly minister of the baptist church, Hammersmith.

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MISCELLANEA.

STEPNEY COLLEGE.

The opening of the session of this institution took place on the 17th of September. A public meeting was held in the afternoon in the College chapel, when a very satisfactory report was read by the Rev. Dr. Hoby, and the various resolutions were moved and seconded by Revs. Dr. Cox, Dr. Peck, D. J. East, J. B. Pike, S. Cowdy, B. W. Noel; W. B. Gurney, Thomas Pewtress, and W. H. Bond, Esqrs.

At the close of the meeting a large number of the subscribers and friends took tea



together in the college; and in the evening the Hon. and Rev. B. W. Noel delivered a most effective and practical address to the students in the Rev. J. Kennedy's chapel, to which it was found necessary to adjourn, in consequence of the numbers attending the service. The collections amounted to upwards of £10.

A change having taken place in some of the offices of the institution, all communications for the secretary should in future be directed to the Rev. George William Fishbourne, at the Baptist Mission House, 33, Moorgate Street, London, to whom also it is requested that all subscriptions may be paid, and post-office orders made payable.

### MONTHLY SUMMARY.

EVANGELICAL ALLIANCE CONFERENCE — CONGREGATIONAL BOARD OF EDUCATION — THEOLOGICAL INSTITUTION, CALABAR.

The event of principal interest and importance in the religious world during the past month, has been the session of the Conference summoned by the Evangelical Alliance. Its meetings were protracted through part of three weeks; and we understand that they were marked by deeply earnest and devout feeling. In addition to great numbers of our own countrymen, there were present many of the most eminent pastors of foreign churches and professors of foreign universities; the names of Krummacher, Baup, Grandpierre, Monod, Roussel, and Baird, may be mentioned amongst others. Many very valuable papers were read on Infidelity, Popery, Sabbath Observance, Christian Statistics, and Religious Liberty; four of which it will be seen we have transferred to our pages, and all of which are both interesting and important. We had intended to have furnished our readers with a somewhat extended account of the Conference; but the pressure of other matter necessitates its omission.

The Congregational Board of Education appear to be carrying forward their work in a manner that promises a speedy and unques-

tionable success. A Conference of the most influential ministers and members of their body in the Yorkshire district has during the past month been held at Leeds, when its object and organization was approved, and an auxiliary to it was formed. The meeting lasted several hours, and the proceedings, it is said, were of a most encouraging kind. The special objects of the auxiliary are to assist in the support of the Normal schools, to raise other schools, and to collect and diffuse information of statistical and other kinds. At the public meeting in the evening, Mr. Baines gave a statement of the educational supply of Leeds, most encouraging in its bearing on the question of the practical sufficiency of self-supporting agency. He stated that in Leeds, according to the recent census, not yet published, the number of day-scholars was 12,200, which, compared with the population, gives the proportion of one day scholar to every eight and one-third inhabitants;—thus exceeding the proportion which Lord Brougham, in 1835, stated was fair to be found in schools so that all might be educated. We are glad to find that, whilst others are very earnest in talking of the advantages of their different theories of state-interference, the Congregational Board is as earnest in turning their confidence in the self-sustaining energies of the people to practical account.

We have great pleasure in being able to announce that at length the Committee of the Baptist Missionary Society have been successful in filling up the important office of president of the Theological Institution, Calabar, Jamaica, rendered vacant by the death of the Rev. J. Tinson. We understand that they have secured the services of the Rev. D. J. East, the esteemed pastor of the church at Waltham Abbey, and author of "Western Africa; its Condition, and the Means of its Cure." We have no doubt but that under Mr. East's judicious, affectionate, and devoted superintendence, the institution will be a vast blessing to that interesting colony, whose spiritual interests must, we are convinced, very much depend on the raising up a large class of well-qualified, earnest-minded native agents. P. G.

## CORRESPONDENCE.

AGED AND INFIRM MINISTERS.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—As the comforts of our ministers who may be suffering from age or

infirmary must be a subject of great interest to the whole denomination, I venture to send you an extract from the last report of the Society for the Relief of Aged or Infirm Baptist Ministers.

"Through the kind providence of God, this Society has made some progress during the last year.

"The resolution which was carried at the annual meeting in 1850, to the effect that when the disposable income should amount to £400, three-fourths of the same should be divided among the claimants, according to the rules, has been confirmed at the annual meeting of 1851; and the disposable income, having by the assistance of kind friends amounted to £400, the new rule came into immediate operation, and thus £300 have been divided among the twenty-five claimants, making £12 to each.

"The third resolution of last year was also confirmed, by which any addition to the rules or alteration thereof must be carried at two successive annual meetings by a majority of two-thirds "of the Society:" absentees being allowed to send their votes in writing, so that in future no alteration whatever can be made in the rules without the consent of two-thirds of the whole Society.

"It will be seen that this is a very important addition to the rules, and gives greater stability to the institution.

"A member of the society having objected to the alterations which have been made in the rules since the appointment of our present Treasurer, it may suffice to say, that they consist of two, viz.:—the second and fourth, and it must be obvious to every person who candidly considers them, that they are essential to the well-being of the Society.

"Before the adoption of these rules, which were carried strictly in accordance with the last rule (which directs how alterations shall be made), a baptist minister could be admitted a beneficiary member of the society at any age, and whether in sickness or in health, if he could state that he had not heard of the existence of the society. Some did enter the society at an advanced age, and in infirm health, and became claimants on the funds in two years from their entrance; this was surely wrong in principle, and has been prevented since the adoption of the second and fourth rules.

"The members of the society will be better able to judge of its progress by a comparison of what it is now with what it was ten years ago.

	1841,	1851.
Annual Subscriptions.....	£6 0 0	£32 11 6
Collections.....	none	38 15 2
Donations.....	none	39 2 7
Premium on admission of new members .....	none	16 16 0
Amount paid to claimants	145 5 7	300 0 0
Capital stock .....	4150 0 0	6000 0 0

On the other hand in 1841, in 1851.  
The expenses were..... £10 18 0 £4 13 9

"The committee consider that the report

states enough to show that it is the interest of of all ministers in the denomination (whom the rules admit) to join the society, and they would especially invite the young ministers of Christ to associate themselves with an institution whose rules ensure success."

In addition to the information afforded by the above extract, permit me to say that the £6000 stock is vested in the names of H. Kelsall, W. L. Smith, and Rob. Leonard, Esqs., and myself, as trustees for the society.

There is no limit in respect of residence, as to the entrance of any baptist minister, who may come within the rules.

Allow me to suggest to the deacons and members of baptist churches, that they should propose their ministers as beneficiary members, and pay the premium (if any) and annual subscription for them. The rules shall be sent to any friend writing to me for them.

I am, dear sir, yours very truly,

J. L. PHILLIPS, Treasurer.

Melksham, 6th September, 1851.

## EDITORIAL POSTSCRIPT.

The Editor of this Magazine having found that attention to its interests and to those of the Baptist Irish Society incapacitates him for pastoral duties, has relinquished his ministerial engagement at Paradise Chapel, Chelsea. He took leave of the congregation on Lord's day evening, September 7th. Any communications intended for the church there should now be addressed to the deacons, 19, Paradise Walk.

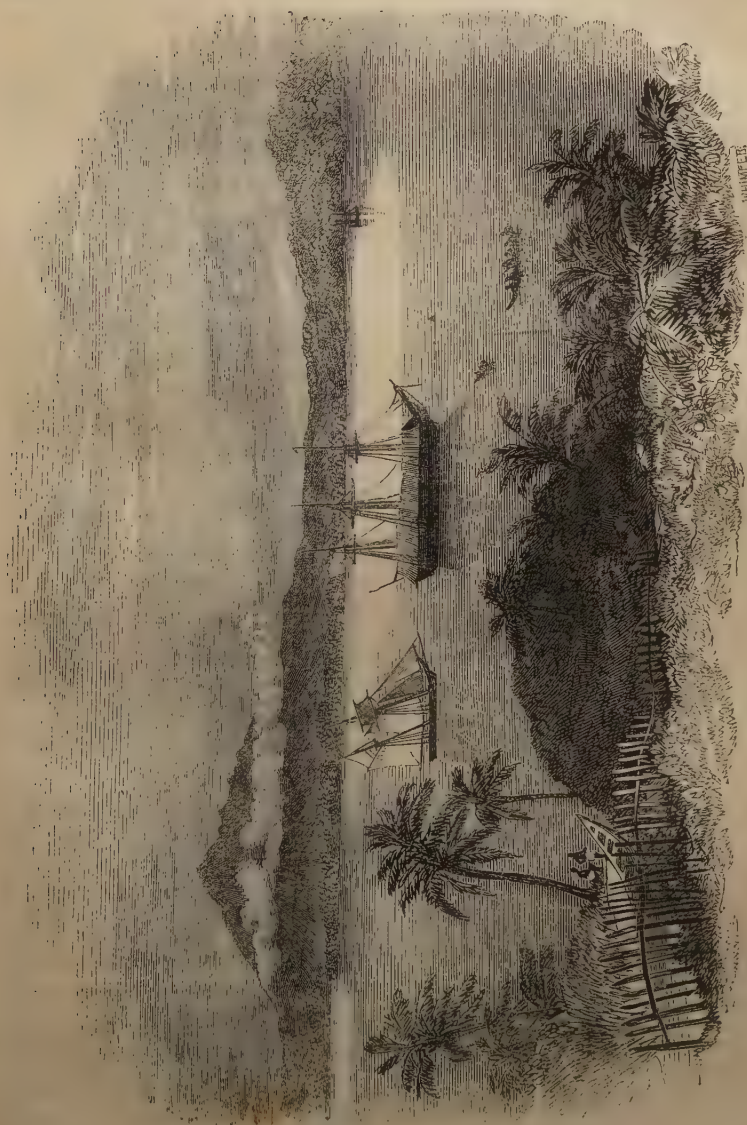
Far away from home, we have seen in the Patriot an account of the death of one of the Secretaries of the London Missionary Society, the Rev. J. J. Freeman, at Homburg in Germany. The day before his departure for the continent, we met him casually, and were struck with the appearance of what may be called chronic exhaustion that he exhibited. It is a serious loss; Mr. Freeman was an estimable man—one who we always felt might be trusted. May a man of kindred spirit be selected to succeed him! It is a cheering thought that He who at the proper time summons his wearied servants to their rest, always has a plan before he does so for filling up the vacancy.

The Irish Chronicle accompanying this number will explain the allusion in the preceding paragraph. In consequence of the absence of the Editor, some letters asking for insertion, and others requiring private answers, are unavoidably postponed.

Mr. J. H. Allen begs us to call the attention of the subscribers to the Hamburg deputation, to the acknowledgment of their subscriptions on the cover of this Magazine.



# THE MISSIONARY HERALD.



CAMEROONS, WESTERN AFRICA.

## INDIA.

## AGRA.

Several instances of the power of divine truth have recently occurred at this station. Our brother WILLIAMS has thus been greatly cheered in his work, and the detail he has given in the letter below will be alike animating to our readers. It is dated May 26th. Mr. WILLIAMS, by a fall from his horse, had for a little while been prevented from taking his usually wide itinerary. He is now, however, tolerably recovered from its effects. He says:—

I am not laid aside from my work, but attend to all my duties in both the English and Hindustani departments of labour; and I most sincerely trust that the Lord is working with us. I had the pleasure to receive into the church by baptism five Europeans on the 4th instant. Two others have been accepted by the church as candidates, together with an East Indian youth, to be baptized, D. V., on the first sabbath in June. There is also one serious inquirer from among the Hindoos, whom I fully expect to baptize at no very distant period. He has already made known his intentions to his relations, and, as might have been anticipated, they are all very much prejudiced against him, especially his mother. He has been told, that if he embrace Christianity, he must leave their house, and go and live elsewhere. To this he has quietly submitted, and is now about to erect a small house for himself in another locality.

How dreadful to think of a mother thus opposing her son in coming to Christ for salvation! Ah, she is a heathen, she does it ignorantly, in unbelief.

Should they dare to abuse him, I have advised the poor young man in question not to get angry and fall out with his mother and brother, but to visit them occasionally, to behave kindly towards them, and to return good for evil, with the hope that they, seeing his good conversation, may be ultimately won over to the side of truth. This he has promised to do: may grace and strength be given him from above. It is no easy matter for a man to leave all, to follow Christ, and to endure the persecution to which he is exposed in this land, nor can he ever do it in his own strength.

## CHITOURA.

I am happy to say that the Lord is giving testimony to the word of his grace at Chitoura. Brother Smith informs me that he intends baptizing some five or six natives next month. I purpose going out there to-morrow morning with the Rev. Mr. Scott, of the American Presbyterian Mission. He is very friendly with us, and we work on very well together. Mahan and I go out preaching among the natives almost daily, though not always together. The people in general hear the gospel with much attention; though in some places we meet with opposition, especially at Lazzunge. We were there a few days ago, and preached to three good congregations; while some of the people heard well, and admitted the truth of what we advanced, a proud and interested brahmin greatly withstood our words. This same man, when a lad some twelve or fourteen years ago, was very friendly to our cause, read our Scriptures and tracts, and often spoke to me about Christianity; but, alas! he is greatly altered for the worse since then. He admitted, indeed, before all the people, that the Christian religion is of divine origin, but would have it that Hinduism is also of God. I introduced several passages from the writings of the prophets, in proof of the Messiahship of Jesus. He immediately said, "Very good, I can do the same from the writings of Tulse Das some ten thousand years ago, in favour of my religion." Then avoiding all allusion to his chronology, which is of a very questionable kind, I proceeded to compare the two systems, and to contrast the conduct of Jesus with that of the Hindoo Dewtas. In doing this, I had all the people on my side, they were nodding assent in every direction.

With respect to Chitoura, mentioned by Mr. WILLIAMS, we append the following brief extract from a letter from Mr. SMITH, dated the same day as above.

Respecting the mission here, all is going on as usual, and I hope I may say the cause is prospering. Next Lord's day, the first of June, I hope to baptize four or five, and my inquirers' meeting is well attended. Our sabbath-school is becoming very interesting;

yesterday we had more than forty present, including the adult class. Some of our native brethren are very zealous. I sent two of them away for a week through Dholpur; they returned last week, and appear to have been well received everywhere. They presented a



New Testament to the Ranah, who conversed with them some time, and expressed a wish to see me. It is however too hot just now for me to venture on a journey so long. I have just got two English hand cotton looms up, and one of them fully at work. They will probably make a complete revolution in our mission; many of our members being weavers, the effect which may be produced is incalculable. The English loom not only

makes a superior cloth, but it will make more than double the quantity in the same time, and thus raise our people to a higher position in society. I am anxious for more machinery of the kind; nor can the society attach too much importance to improving the temporal condition of our converts. It will be the first step towards their supporting their own pastors.

### MONGHIR.

The labours of our brethren at this station and in the neighbourhood are carried on with their accustomed zeal, and find acceptance with the people. The following letter from our excellent missionary, Mr. PARSONS, is dated March 31. It gives a striking picture of the missionary's work.

I wrote my last just before starting on a missionary journey to a native town, about fifty miles distant, named Shaikpoora. I am happy to say that in our whole tour we were privileged to witness the same readiness to hear the gospel message that we have often remarked. Shaikpoora is a considerable native town, the bazar being about a mile and a half in length. Government has established a vernacular school there, at which about thirty boys are instructed. It lies along the base of a ridge of low hills, and its population comprises a large number of Mahomedans. The district has a fame for turbulence, and supplies most of the cases of murder and manslaughter which are tried in the Monghir court. My dear fellow labourer, Soodeen, and myself preached in all parts of the long bazar to large congregations, and as, from the character of the district, we had anticipated some opposition, especially from the Mussulmans, we were all the better pleased to find our hearers, in every instance, respectful and often very attentive. We had but little discussion. The chief instances were, one with a Mahomedan, and one with a Kubeerpunthee, but the individuals were sober and rational, and did not descend to the absurdity and scurrility, which we have sometimes to encounter. The only annoyance we met with was from the boys, who, the moment our address was ended, crowded tumultuously round Soodeen for books, and even attempted to snatch them from his hands. We were very careful, however, if possible not to let even a tract fall into unworthy hands. On the whole, we felt thankful that we had been directed to Shaikpoora, and hoped our tour, though short, might not have been in vain. The road to Shaikpoora, after leaving the Patna road is impassable in the rains, much of it being, in that season, laid under "waters to swim in." We saw many large villages on

either side of the road, many of them situated on the banks of a winding rivulet, which falls into the Ganges about eighteen miles above Monghir. The mouth of it is nearly dry now, but in the rains it is a large stream, and we hope we may then be able to take advantage of it to visit the numerous villages above mentioned.

#### *Further itineracies.*

Immediately on our return from this tour, two parties of dear labourers started in different directions to convey the glad tidings of salvation to vast assemblies of the heathen. Dear brother Lawrence, having Bundhoo and Suntokhee, native Christians, and Narayun, inquirer, with him, proceeded by boat to the Peerpointy mela: and Nainsookh and Soodeen, with Ramdial, inquirer, by land to the Byjunaut mela. I am very thankful to say that our dear brother Lawrence, during his absence from home, obtained considerable relief from the severe rheumatic pains, with which he has been afflicted during the past cold weather, and still enjoys much relief, though not quite free from pain. At the mela, he witnessed a most gratifying measure of attention amongst the crowds of people, who surrounded his tent-door to hear the gospel for the four, I think, days that the mela lasted.

#### *Soodeen's letter.*

Nainsookh and his party were equally pleased with the results of their journey. Besides the great mela at Byjunaut, they had a most favourable opportunity of preaching amongst a large assemblage of people at a place called Sultanpore (alias Sultangunge) about eighteen miles from this, of which Soodeen gave me the following account in a letter. I will just say that our brother has most probably overstated the number of people in the mela,—not intentionally, I am sure, but on account of the great difficulty to

an inexperienced eye of computing the proximate number of so large a multitude. But should the number be even only half of what he supposed it to be, the collection of so great a number yearly so near to us constitutes an important opportunity for gospel labours.

(Translation.)

"MY DEAR MR. PARSONS,

"Accept many salutations and much love from Nainsookh and Soodeen. By the grace of God we are until now in very good health, and have thought it good to write to you. We write for this reason, that we at first intended to go to Byjunaut by way of Tarrapore, but when we perceived that in going by that road we should have no opportunities of speaking, and very few pilgrims go by that road, but many go through Sultanpore by the Ummurpore road, on considering this, we came to Sultanpore, where we arrived at noon on Wednesday; and when we had pitched our tent under a tamarind tree on the banks of the river, we saw Mr. Lawrence's boat going down under sail. And when we had preached to the people, they told us that if we would remain, there would be a large mela in that place on the day of the full moon. So we remained, and on Saturday from the morning it commenced, and so many people were assembled that we were astonished. People from Hazareebaung, and Kurruckdeega, and Bist-hazaree, and many other districts, came and assembled on the ghaut at Sultanpore to take water to carry to Byjunaut, and we preached among them all day Saturday, and they were such nice people, that they heard the word of the Lord with much affection, and received books with much pleasure. Some women even came and told us that their sons, who were at home, could read, and then with much cordiality took books. They read the Kythee character very well, and all the Kythee books we had were distributed, but they are not so well acquainted with the Dewanagree character. Some men continued conversing with us in the tent till late at night. They were very nice people, and said, 'When you come into our district of Kurruckdeega, then inquire for us.' (One man in particular said) 'Write my name,' and took a Testament and had Nainsookh's name written on it, and told us his own name, Eeswur Das. Saturday evening we guessed that there were about 40,000 people present, for this year the people from the whole district to the south, even from four stages beyond Byjunaut, came. These people from the south took all our books, we gave none to any person of these parts; we feel very glad that our books have been carried into those districts. Many Bengalee books were also distributed, because several persons could read the Bengalee character, so we

gave to them. On the day of the full moon, a great multitude assembled on the other side also of the Ganges. We did not know that so large a mela occurred here. Had you seen it, you would be very glad to come down here every year. On Sunday I asked some person how many people he supposed the mela to consist of. He said, 'I do not think those on both sides of the river amount to less than 50,000. Now our books are somewhat diminished, but we have Dewanagree for Byjunaut. Nainsookh sends salaam to you and Mrs. Parsons, and to all, and says, 'Kindly tell my wife I am pretty well, but not quite so.' I also am well, and send salaam to Mr. Parsons, and to all, and to my family, and have the goodness to visit my family occasionally. And now we have fought the first battle, and go forward to another. Pray for us. I have nothing more to write. On Monday we leave Sultanpore to proceed by the Ummurpore road.

(Signed) SOODEEN CHRISTIAN.

Sultanpore, February 16, 1851."

#### *The Byjunaut mela. A convert.*

At Byjunaut, our brethren's hearers were, they said, more numerous and attentive than ever. They derived especial encouragement and pleasure from the case of one man in particular. His name is Dhoondha Singh, a guard in the retinue of a ranee (queen, or wife of a rajah) from the neighbourhood of Saugor, in the Nerbudda territory. The captain of the ranee's body guard, and others of the troop, as well as Dhoondha Singh, received the instructions and books of our brethren with much cordiality, but this man in particular seemed to comprehend the gospel so well, and embrace it with so much confidence and affection, that Nainsookh said he could not hesitate to conclude that he was a true convert. He said that many wild beasts and men too had fallen by his hands, and about a twelvemonth ago, his conscience troubling him on this account, he had commenced the practice of religion, as he understood it. Our brethren asked him, "But what will you do for the sins already committed?" "Ah," said he, "this I have made no provision for." He became then much concerned, and Nainsookh said his face bore the marks of deep anguish. When made to understand the nature and intent of Christ's work and death, he said, "Christ came to save sinners. I am a sinner, none greater; will he not save me?" He was many times in the tent hearing. Once he took off his turban, and laying it down, said, in reference to the word "seeng," a horn, which much resembles his title "Singh," (a lion), "My horn is plucked out: call me no more a Dhoondha Singh," but "Museehka Dhoondha Das," i.e. Dhoondha, the servant of Christ." He inquired about the rite of admis-

sion to the Christian church. When the rite of baptism was described to him, he said, (a tank being in sight,) I have given myself to Christ; here is water, what hinders me from being baptized?" Our brethren, however, did not think it prudent to baptize him, of course, without further opportunity of testing his character. He much wished to leave the service of the ranee, and accompany our brethren, but his mistress would not consent. However, on the representations of the brethren, she abandoned her design of going to Juggernaut, and returned from Byjunaut towards her home. At starting, Dhoondha

came to have prayer with the brethren, and said, "Entreat all the dear people of Christ in Monghir to pray for me." O that impressions so deep and correct may be seen by us, if not on earth yet in the great day, to have amounted to, or resulted in, true conversion! Our brethren said that the pilgrim hunters from Juggernaut could not obtain any pilgrims this year, and confessed that their trade and the glory of Juggernaut were gone. May their words soon be verified!

I have much pleasure in saying that we have two candidates, whom I hope we shall be permitted to baptize this week.

## WEST INDIES.

### HAITI.

The divine blessing continues to attend the labours of our missionary brother at this station. Mr. WEBLEY, in a letter dated June 24, gives us a most interesting account of another baptism, which our readers will peruse with pleasure and gratitude to God. Every circumstance respecting this important island gives weight to our brother's appeal for aid to erect a chapel, which we trust will meet with a generous and hearty response.

I have much pleasure in giving you to-day an account of a recent baptism by moonlight, which took place at four o'clock in the morning of the 14th of the present month. We had but few to attend, as we had not given publicity to the ordinance. Perhaps therefore not more than twelve were present to witness the ceremony. The scene that presented itself on our arrival at La Grande Riviere was however unusually imposing and one that naturally gave rise to devotional feeling and to serious reflection. The moon had gained its last quarter and was sufficiently clear and bright to afford us all the light we needed. But the king of day had not yet begun to pour his golden rays upon this "land of darkness and the shadow of death," a fact by which we were reminded, no less than by the many and even hourly proofs of human depravity we are here called to witness, that the more glorious Sun of righteousness had not yet risen upon the moral darkness of this benighted people. By a beautiful coincidence however, the morning star, that in these climates has a larger and brighter appearance than in England, had just gained the mountain top and served at once as the harbinger of the coming day, and as an emblem of that "bright and morning Star" that shall usher in, even upon this dark land, a day of millennial light. As we stood upon the banks of the river, we could not help thinking of that "river the streams whereof make glad the city of our God," nor could we help breathing a prayer that in that heavenly

Eden we might some day drink of its "living waters," and bask upon its banks in the sunlight of Jesus' countenance. After a short prayer I led the candidate down into the water and buried her with her Lord in baptism, to rise, I trust, "to newness of life." Our little band then struck up our translation of "We're journeying home to heaven above, will you go?" and after singing a verse or two returned to their respective homes to await the services of the coming day, for "the morrow was the rest of the holy sabbath unto the Lord."

The history of this convert is so interesting, and her religious experience has been characterized by so much Christian resignation under severe trial, that I cannot refrain from giving you a few details. She is a coloured, middle-aged, married lady, of a very mild and unassuming disposition, and is one of those rare exceptions one occasionally meets with here, in which the temperament of the individual seems naturally moulded to exhibit the finer traits of the Christian character. She was originally a "devotee" in the Roman catholic church, and, as she was a strictly moral person and had a great desire to know and do the will of God, she went to great lengths in the observance of its ritual. Providence directed her one evening to one of the windows of our preaching room where she heard for the first time "the glorious gospel of the blessed God." From that hour her faith in Rome was shaken. She began to think that ours was a purer faith, and that the way to



heaven we preached was more simple and more sure. About this time too she procured a copy of the "more sure word of prophecy," and so effectually did the entrance of that word give light, that she would have come publicly to our services, had not a cruel and tyrannical husband, who styles himself "a lord of the creation," prohibited her doing so. Occasionally, however, when the darkness of the evening would permit her stealthily to leave the house, she might be seen at our window listening to the word and learning "the way of truth more perfectly." In her case we had a striking exemplification of the truth of the words of our Lord, "If any man will do his will he shall know of the doctrine whether it be of God." She was seeking after truth, and she soon found it to her joy in prosperity, and her solace in adversity; for she was not long in finding out that "all that will live godly shall suffer persecution." Her family, her friends, and her neighbours all persecuted her, and he who ought to have protected her against their assaults joined hand in hand with them. The latter required her to join in his unhallowed traffic on the sabbath, and twice in fits of intoxication attempted her life, because she refused to sell on that day. Twice therefore she was obliged to fly for shelter, once to the mission house where she remained for some weeks, and once to one of our member's houses where she is now residing and trying to obtain a divorce from her husband. Her conversion took place about four years ago, so that we have had ample time and opportunity for judging of her sincerity and of her piety. All along her conduct has been most exemplary, and her deportment such as would put to shame many a British Christian. Strange to say that at the outset she did not feel it her duty to be baptized. She imagined that she had already been so, and that she should offend God if she were baptized a second time, so great was her fear of displeasing him. We have recently succeeded in convincing her that infant was not believers' baptism, and that, though she had received the former in infancy, it was now her duty to submit to the latter upon her profession of faith in Jesus. We should in all probability have succeeded in thus convincing her long ago, had we made a serious effort to do so. The fact, however, that her husband would not have allowed her to be baptized, led us to refrain from persuading her that it was her duty to be so, for we knew that should she see it to be a

duty, and not be able to perform it, we should have added much to the bitterness of her already sad position. But having left her husband, the way was fairly opened, and hence her decision and baptism as described above.

The above details furnish us with an additional proof of our great want of a chapel. The conversion of Mrs. F. took place at a window in our private yard. It is a remarkable fact too that several of our members have been converted under similar circumstances. Is it not then painful to be obliged ever to close those windows during divine worship? And yet we are compelled to do so every sabbath morning, on account of the intolerable noise of the market, at least, I should say, those windows that look into the street. Such a step is the more painful from the recollection that had we a building in a quiet part of the town where the windows and doors might be left open, many others might stealthily come and listen, and be pricked to the heart. It is impossible for our friends at home to form an idea of how much the progress of the gospel is retarded here, nor of how much the health of their agents is impaired, by the lack of a commodious, well-ventilated house for God in a quiet part of this town. One cannot long preach in such a low, pent-up room as our present one, without seriously injuring one's health. I have done so for nearly four years and a half, and but seldom do so now without weakness in the chest and ominous pains in the side. I would not be so selfish as to urge our need of a chapel simply to preserve my own health. But I feel that the ultimate success of your agents and the health of those who shall come after me alike depend, under the divine blessing, upon the erection of a chapel. As I plead then for God, I do so fearlessly. We have not yet quite £200, at least if we except the land which has long since been paid for. We require therefore full £200 more. And is there no kind friend in England who would be disposed to give us this amount? If not, are there no friends devoutly anxious to extend the cause of Christ in this dark land, who would make an effort to raise us the amount? We have seen with what true English generosity they have aided Jamaica, and still see with what praiseworthy zeal they are turning their attention to India, and, judging from what they have already done for these two fields of labour, we feel assured they will not forget Haiti.

## TRINIDAD.

### SAVANNA GRANDE.

From Mr. COWEN we learn that this comparatively infertile field presents some encouraging features. Many difficulties are in process of removal. Early

in July he had the pleasure of baptizing a believer at Mount Elven. The effects of education are gradually developing themselves among the people. The government is on the eve of establishing a most liberal scheme of secular instruction for the rural districts, with which *the clergy are to have nothing to do*. This liberal measure seems to be owing chiefly to the presence of dissenters in the island, otherwise education would have remained wholly under the power of the Romish or established clergy. It is, however, more than probable that our mission schools must still be maintained. For the use of these schools, Mr. COWEN has received a packet of books from the Sunday School Union, and a box of clothing from ladies at Stepney, for which he expresses his best thanks. From a letter dated July 19th, we extract the following affecting account of the Coolies who have been introduced from India into Trinidad, to supply the demand for labour on the plantations. Mr. COWEN says :—

At this season of the year the Coolies generally indulge in some idolatrous customs, which are by no means likely or calculated to promote the morality or evangelization of our population. They make out of wood or mud certain images, which they paint, tinsel, and dress in the most gaudy and attractive manner. Then comes the procession, when these images are paraded about amid the yells and other noisy demonstrations of the spectators, many of whom are Africans and Creoles, as well as Coolies. The scene closes by dashing into some neighbouring water the object of all their creative power and superstitious regard. Yesterday I visited an estate in this neighbourhood, on which are located a number of Coolies. Hearing of the dumb gods of these people, I visited their rude pagoda, fitted up on the estate for the occasion. Here I met several of these deluded Hindoos, and among them the one who formed and fashioned out of mud the objects of their superstitious regard. There were concealed from public gaze behind a curtain, which, when raised, the monuments of their blindness and folly glittered forth from the profusion of tinsel and gold leaf, with which they were covered. They were three in number, the mother, as they said, and her two daughters. On a raised seat in the centre sat the parent, while on either side stood a daughter, as costly and gaudily adorned as she. There were, however, much skill and taste displayed by the ingenious manufacturer, of which he was not a little proud. On an arch about nine inches wide, which stretched over

the three, were painted several figures of grotesque human form, represented as if dancing and reeling, and intoxicated with superstitious excitement. A large snake lay coiled at the feet and side of the centre figure ; while before it was placed a vessel full of rice, as an offering from some doubly righteous devotee. I attempted to reason with them about the wickedness and absurdity of supposing such rude images to be gods. They said they did not think these were gods, but it was their country fashion, which they wished to keep up. At that moment several loud claps of thunder were heard, and I immediately directed their eyes and minds to the “living and true God,” whose awful voice was then heard. I then invited them into another hut, begged them to kneel down around me on the earthen floor, while I raised my voice in prayer to the great Creator and Father of all the kindreds of the earth, that he would be pleased to work upon their blindness for his own glory. They were solemn and attentive during prayer ; the proprietor of the property was present during the whole time. After parading these figures for some time the following day, they were carried to a pond of water on the property, and thrown in as an offering, it may be in spirit, to their distant Ganges.

Oh, how sad to see our fine, intelligent, and, when changed, noble nature, so morally disfigured and blasted, like the heath upon the desert, so that they cannot see even when good cometh !

## BAHAMAS.

Under date of June 10, our brother LITTLEWOOD gives us some interesting details of his voyages among the islands that form the scene of his labours. There are many perils attending them ; but in them all God has graciously preserved his servant, and given him to witness many proofs of the power of grace. The members of the churches in this group of islands are very many in number. For the most part they are very poor, but they manifest the character

of true Christians, and walk conformably with the precepts of the gospel. The Spirit of truth still works in their midst, and many are brought to the knowledge of eternal life in Jesus Christ our Lord.

When I last addressed you I had but little time at my command, it being extremely necessary for me to visit the out-islands to which I was then going. Ever since October I have been mostly from home, and have visited nearly every station and sub-station under my care since then, consequently I have been with my family but a short time for the last seven months. This is trying, particularly when I have to leave them sickly, and sometimes under medical care, and at times without being able to hear from them till I return. I gave you an account of my visit to Grand Bahama, &c. A few days after my return from those stations I took my leave for Andros island, to the westward of Providence, we started with a light head wind, which gradually increased to a stiff breeze. This is by no means uncommon at this season of the year, hence we apprehended no danger. I was on the lee side reading, when suddenly, in less time than I could rise, the vessel was thrown upon her beam ends, a watery grave appeared inevitable; providentially the lee bulwark gave way, and allowed a free passage for the rushing water; a terrific whirlwind had struck us, the rapid approach of which had not been noticed. I have since heard of other vessels which were struck by it, and involved in great peril. My visit to Andros was profitable to myself and I hope useful to others. Our native teacher S. Lightbourn, a worthy brother, still labours there with some encouragement, but his means of support from the people is a mere trifle. The ordinance of believers' baptism was administered to ten persons, of whose piety we hoped well, four of whom had been members of the Wesleyan society. I visited several settlements, some of which were at a great distance from the place at which I first landed, and was more than once exposed to heavy falls of rain whilst in an open boat; my health however, has been mercifully preserved, whilst I am abundantly encouraged by the evident blessing of God. On my return to Nassau, I immediately made preparations for my long tour to the windward islands; in five days I was on board the sloop "Lively," with my whole family pursuing our way to Eleuthera, we landed at Tarpum bay, where we had some years ago a few members, who from being neglected, joined the Wesleyan society. Mr. Daniel Evans, a talented and pious member of our church at Governors' harbour, has lately located there, and opened his house for divine worship, and will I trust soon see the fruits of his labour. Our destination from this place was Cat island, where we were joyfully received by our leader Mr. Stubbs.

Mr. Williams and his wife also gave us a cordial reception, and kindly allowed my family the use of their comfortable house for a fortnight. As soon as practicable, in company with brothers Stubbs and Garter, I took my departure for the south end of the island about sixty miles distance. At eleven at night we reached Hawks'-Nest Point. All of us being strangers it is no wonder that we lost our way in the dark, and as no one answered to our call, it was some time before we could clear the thick bushes and formidable prickly-pears; perseverance brought us to a road which led to a lonely house, where we were kindly entertained till the morning, and though it was about one o'clock when we reached it, a cup of tea was quickly prepared. A pleasant day with the friends at Devil's Point succeeded. Port Howe, near the Bay where Columbus first landed in the New World, was reached late the same evening, the next day the scattered inhabitants and members of our church began to assemble and a series of very profitable services were held. We now began our course homeward, or from our starting point. At Pigeon Bay I found the friends expecting me, but as we did not reach the settlement till about ten, they had retired. My good brother Johnson received us with his accustomed hospitality. A very happy day followed, the friends collected early, and the means of grace were refreshing to our minds. Yet there was an apparent sadness at times; this I afterwards found had its origin in two causes, the first was the absence of D. Seymour, who had lately been removed by the hand of death; he was a good man, and deservedly esteemed by the church. We next proceeded to Knowles, where we arrived late in the evening, and met the people the following day. And on Saturday night, about nine o'clock, we entered the Bluff settlement. The day following being the sabbath, we had a good opportunity of collecting the members and friends together. I hope that God's glory may be promoted through the humble and imperfect efforts of the day. On my way home I called at Rokers, where J. Laroday resides; he had however gone to Nassau.

The Wednesday following, we had an association of churches at the Bluff, the first of the kind, I believe, attempted in the Bahamas. The invitation was cheerfully and promptly responded to. Early in the morning, groups began to make their appearance in the distance. At six o'clock we commenced the business of the day with a prayer-meeting. A series of meetings continued to occupy us with but little cessation till four in the after-



noon; some of the most interesting were the baptism of twelve persons, the Lord's supper, and a missionary meeting.

It was a day of jubilee; and the joy of many who had not seen each other for years was without bounds, and many tears, expressive of inward pleasure, flowed freely, as the memorable first of August was touchingly referred to. These interesting services, which had occupied about ten hours, were reluctantly closed; the friends slowly separated, thankful for what their eyes had seen, and their ears had heard. I returned to Dumfries, to prepare for my voyage to Rum Cay. At twelve o'clock the following day the trial of parting commenced, and long after we had ceased to be able to speak to one another, the farewell signal still reminded us that we had left those behind in whose hearts we held a sacred place. We landed at the Bluff and at Knowles, on our way up the shore. It seemed impossible to part from the friends, and when we tore ourselves away, the last words would be, "God bless you; do make haste and come back!" Then followed an air, plaintively sung, which was answered by those in the boat and vessel; and as long as a vestige of a handkerchief could be seen, it was observed to flutter in the air. The happy state of these churches is a cause of devout thankfulness.

The day after we had cleared Cat Island we landed at this place, Rum Cay. It was the quickest and most pleasant passage I ever had to the windward.

We are now located in our comfortable residence, which the friends so generously

purchased for the use of their missionary. Of the spiritual state of these churches I cannot speak flatteringly. Brother Hall and the chief elders are men of genuine piety, but Mr. Kerr, who was formerly employed by us, has turned aside, and is now connected with the native baptists. The sabbath school, under the watchful care of Mr. Johnson, a respectable merchant, Mrs. Kerr, and others, is prosperous, and our congregations on the sabbath are large. I hope our visit here will be of some benefit. I have called the elders together, to ascertain as nearly as possible the church's true state. The female leaders were next met; and the following evening I saw the young people, and am to see their parents on Wednesday night. A variety of practical meetings will follow. Our hope is, that the great Head of the church will deign to bless our attempts to glorify his name.

As I do not expect to return to Nassau till the beginning of 1852, I hope to be able to visit the churches on the adjacent islands, after the hurricane months. I am however urgently requested to revisit Grand Bahama and the Biminies, from which I have but lately returned. Since I left, there has been an influx into our classes, and many are anxious to be numbered with the followers of the Lamb.

Will you, my dear brother, remember me very kindly in your private prayers? You will be glad to hear that the health of my beloved partner, though not good, is sufficiently restored to enable her to take a lively interest in our blessed work.

## JAMAICA.

### DRY HARBOUR.

We have much pleasure in laying before our readers the following appeal from one of the coloured native preachers of the island of Jamaica, Mr. THOMAS SMITH. It comes recommended to us among the last acts of our beloved and highly esteemed brother TINSON, as well as by the brethren DEXTER and CLARK. A lady well known for her benevolent deeds has already forwarded to us £10 for Mr. SMITH, and it will give us much pleasure to enlarge this donation towards the chapel of "a worthy and grateful" brother. The letter is dated Dry Harbour, September 16th, 1850.

I have no doubt but that you are aware that the baptist church at this place was formed by the Rev. P. H. Cornford in the year 1842, who had the pastoral care of it in connexion with the church at Rio Bueno, and when he left this neighbourhood for Montego Bay, the Rev. Mr. Dexter of Stewart Town took the oversight of the church for a time, and on his relinquishing

his connexion with it, neighbouring ministers and the students at Calabar used to come occasionally and preach to the people, but they never had a minister stationed among them until the latter end of 1847, when, on my leaving Calabar, they gave me an unanimous invitation to come and settle among them.

I came, and commenced my labours here

in January, 1848, since which time I have had to struggle with many difficulties. There is no chapel or dwelling house connected with the station. I have had only a thatched booth to preach in, which I feel to be very trying to my constitution. The church is composed of poor people, and also few in number.

Since I settled here, there have been several additions to the church by baptisms, and a goodly number of backsliders have been reclaimed. Thus I am thankful to the Great Head of the church for the measure of success which has attended my labours here.

I must not forget to mention that, in connexion with the church, I commenced a day school in the booth in which I preach. It is under my own superintendence. Between forty and fifty children receive daily instruction.

The people are now making an effort to

get a place in which to worship God. A piece of land has been offered for the purpose for £30, one half of which is paid, and we are trying to raise the remainder. The cost of the chapel is estimated at £200, which I fear, from the poverty and fewness of the people, they will not be able to raise without foreign assistance. I have had promises from several churches and individuals, but do not expect more than £20 or £30 from such sources, in addition to which my people have pledged themselves to give £80, either in money or labour. This, as you will perceive, will still leave us about £70 deficient, which I can see no prospect of obtaining except by appealing to England.

This is a pressing case, at least so I think it. I labour hard to support my family with a small salary, and am content to struggle on, if I can get aid for the chapel.

## AFRICA.

### FERNANDO PO.

Since our last reference to this mission, letters have been received from our brethren of a cheering character. Mr. WHEELER had had a second attack of fever, which for a time threatened dangerous results, but through divine mercy he had recovered from it, and was busily engaged in his work. Mr. SAKER was well, and preparing to remove to the continent. Under date of Clarence, June 5, he writes:—

“On sabbath day last, I baptized nine believers in our mountain-stream. The tenth had been accepted by the church, but an afflicting providence has deferred the day of her immersion. It may be in your remembrance, that Harding was the master of the ‘Dove’ up to June last; subsequently he had a long sickness, from which he was recovering, when I arrived here at the end of the year. Two weeks since, he visited a distant trading place on the east of the island, and was expected to return before the last sabbath, to witness his wife’s confession by baptism. He did return on Friday evening quite ill, suffered much all night, and died early next morning. He was a member of our church. His

wife sorrowed too deeply to allow her to be with us at the water the next morning.

On Monday another member died, an aged man, whom I baptized about two years since. About ten days since, we buried the first member of our little church at Cameroons. He died here. The mortality in our little town is alarming. A number of shipwrecked sailors are with us, and have been dying daily. The few that remain, will leave for Liverpool this evening.

I am thankful to say that my wife and I have excellent health. I feel sometimes burdened, especially if the labours of the day continue long after sunlight is gone.”

A few days earlier Mr. WHEELER writes with respect to his own movements and prospects:—

The review of the whole of the circumstances attending my coming here, arrival, and settlement thus far, I feel should animate me with the deepest gratitude, and affords me every encouragement. Even my illness is not to be excepted. I have had the fever early; this they tell me was well. It pleased God to temper it to my constitution. I was

getting in danger of doing too much, and the weakness forced rest of head and body upon me. Then I had no or little anxiety about the chapel, for Mr. Saker having returned from Bimbia, was able to take the services, and otherwise attend to matters. I had also been kept in health long enough to start our school-master pretty well, so that he has been

able to keep it up. Had he a more winning manner, and more command of his temper, I think he would have more children. He collects regularly more than fifty children, and considering the past state of the place, it is certainly encouraging. One or two elder children left when they found I could not come. The attendance at the public services, too, on the Lord's day is encouraging, the place being generally full, and very warm, getting also exposed to the weather. The weekly collections, also, have increased lately. While on the one hand, too, we have had to exercise discipline on some members, we have been encouraged by others coming forward; and I think I may safely say that every possible care has been taken in receiving them. We

hope to have a baptism in "The Brook" on Sunday week, when eight or ten, we expect, will thus obey their Lord in making a public profession of their faith in Him.

My sickness of course interrupted my visiting through the town, but I hope soon to resume it. I found much encouragement before in my rounds, and hope some good was done. I had hoped also by this time to have visited some of the natives, and had begun their language, but at present I must wait; illness first prevented, and now the rainy season will. But if the rains shut me in much, I may be able to commence the language, if I find Mr. Saker's M.S. vocabulary sufficient.

There is great want in the Clarence school of materials for use, such as copy-books, lesson-books, ink, pens, &c. May we not hope that some kind friend will supply them?

## AMERICAN BAPTIST MISSIONARY UNION.

It is with much pleasure that we avail ourselves of an opportunity of introducing to our readers some notice of the labours of our American brethren in Burmah and China—the former, the scene of the labours of our lamented friend Dr. JUDSON. The introduction of this extract affords us the opportunity also of expressing the deep interest with which Mrs. JUDSON has been received in this country, on her way to her native land. Her devoted piety and unassuming simplicity of character, have left upon the friends who were privileged with her society during her short sojourn among us, a deep impression of affectionate interest.

### MAULMAIN BURMAN MISSION.

#### LETTER OF MR. WADE.

##### *The Burmese church.*

*Maulmain, March 27, 1851.*—On my arrival here Divine Providence seemed to point out for me a department of labour quite different from that which had been assigned me by the Executive Committee in concurrence with my own choice, and which my inclinations aside from my sense of duty would lead me to prefer, as being connected with less care and perplexity.

Owing to our lamented brother Judson's heavy labours as a translator and lexicographer, he could not devote that time to the discipline of the Burmese church which was requisite to keep it in a healthful state. The consequence is that some old difficulties, and disorders which have crept in from time to time, are such as to make the exercise of discipline a necessary and yet perplexing business. Brother Stevens felt the necessity, but his other duties would not admit of his bestowing the requisite time on the subject; and as my eyes would not allow me to engage

in book-making, the brethren thought it my manifest duty to take the pastoral charge.

Unless this church is in a healthy state, preaching to the heathen about the city will be of little use. They look to the church to see what Christianity is. They need the example of an irreproachable life in the native Christians, to convince them that the Christian religion is superior to their own. Brother Judson did all that he had time to do, burdened as he was with other labours. The pastor of a native church should be free from other cares, that he may be able to enter with interest into all their matters and investigate them patiently, as a parent would do with a large family of children.

This church was constituted in 1827. Since then about 240 have been added, 46 excluded, and 49 have died, leaving, according to the records, as its present number, 145.

There are at present two native assistants supported by the church, and five by the mission. Of these assistants I have had the charge about a month, during which time they have preached Christ to 2353 heathen. There is one preaching station at Mopeon, one at



the south end of Maulmain, one at the north end, and three in the heart of the city. The two assistants supported by the church go together.

LETTER OF MR. STEVENS.

*The Burmese Dictionary.*

It has been stated (see Annual Report,) that the duty of completing the dictionary commenced by Dr. Judson was assigned to Mr. Stevens, but that it was thought some delay might be made until the necessities of the preaching department could be supplied. In consequence of representations made by Mr. Stevens respecting the possible consequences of such delay, the Committee have sanctioned the immediate prosecution of the work. The following extracts from his letter, dated April 21, explain themselves:—

I feel extremely reluctant that this work should be on my hands longer than is absolutely necessary. Not to speak of my preference for work of a very different character, which causes me to look forward to this as a task rather than as a pleasure, I cannot forget the danger to which the MSS. are subject from accident or evil design, as from fire, theft, robbery, &c. The fire in which so much that was valuable in my own house was consumed as in a moment, and the recent calamity which has befallen the mission in Bangkok from the same cause (in both cases, not unlikely the wanton acts of incendiaries), constantly remind me of the extreme desirableness that MSS. so valuable as those now under consideration, be put as speedily as possible beyond the contingency of total loss, by printing and distribution to different localities.

Akin to this consideration is that of the liability of the MSS. to injury from the effects of the climate. Paper here, the Committee are aware, is subject to mould, to a much greater degree than in a drier atmosphere. In the case of a printed book even, the injury sustained from this cause at times is sufficiently serious. But as the MSS. in question are written in pencil, and in many places even now scarcely legible, it is obvious that should the paper on which they are written unfortunately become mouldy, the removal of the mould would almost certainly be the removal of the MSS., as the pencil marks would be likely to be removed with it.

A third consideration is that the Indian public who feel interested in this work have already been kept long waiting for it. When Dr. Judson first entered upon the preparation of it, not less than six years since, he gave out that in *two years* he hoped to be able to finish it, so far at least as to commence printing. But the illness of Mrs. Judson and his return to America interrupted his labours, until he himself has been called away and the work is unfinished. The MSS. it is known have been left with me, and I am expected

to go on with the work. Under these circumstances, it would seem that unless for very urgent reasons, the work ought not to be deferred.

With respect to the effect of this course on the preaching department, Mr. Stevens remarks:—

Mr. Wade has arrived among us as a preaching missionary. He undertakes nothing but the work of preaching and of superintending the native preachers and the church. His assuming of that charge enables me to preach more from house to house and at the out-stations than I did before his arrival, and indeed, more than I have done since Dr. Judson was first laid aside from his pastoral labours. So that although we do not now consider the preaching department sufficiently provided for, yet there does not seem to be a special exigency which demands even the temporary giving up of one department of labour for the sake of preaching.

I would add that it would not be my expectation, in case of immediately undertaking the dictionary, to confine myself so closely to it as to prevent my preaching from week to week, on the sabbath or on other occasions, as opportunity may present; nor so as to prevent my itinerating to some extent in the dry seasons. During my missionary career, thus far, I have never yet been content to confine myself to books and teaching, to the exclusion of preaching, nor do I expect to do so, as long as I have the ability to preach.

CHINA.

NINGPO.

LETTER OF DR. M'GOWAN.

*New Chapel, East Gate.*

*Ningpo, February 25.*—In addition to the chapel situated on the main street near the West Gate, which we have used for the past four years, the mission has thought it desirable to open another preaching place on the same great thoroughfare, at the opposite quarter of the city near the East Gate. As the latter is owned by men of wealth and is the principal mart of the city, it was foreseen that the attempt would be attended with many difficulties, which indeed have proved all but insurmountable, forming also the principal topic of conversation throughout the city for several weeks. The opposition was so great after the completion of our bargain, that the mandarins desired us to relinquish our purpose. Brother Goddard and myself had interviews and held communication with the inferior authorities, and were subsequently allowed an audience with the tautai. This functionary, a Manchu, received us politely, and after some waiting for a low seat we suffered ourselves to be placed in the highest. But he only referred us back to the mayor, who had already declared against us.

Besides, having the treaty on our side, with reason and justice, we knew full well that if thwarted in this attempt all future ones in that part of the city would prove useless, and we determined to hold on. The rooms being vacant and the rent already paid, we had some benches and a quantity of medicine taken there, and opened a dispensary which was at once crowded with needy applicants. As it had been represented to the mandarins that the neighbours were all opposed to our commencing operations in their vicinity, these were all visited, and on being interrogated professed great friendship for us. There is too much reason to believe that they made the same professions of attachment to the landholders, but we could do no more than take them at their word; after a short time we sent carpenters and masons to make the requisite alterations, which are now going on vigorously, the landholders meanwhile protesting. That all will end well I have no doubt. The discussions to which the affair has given rise must do some good, as it serves to show these sluggish people that we are in earnest about our work, and count the preaching of the gospel of such importance that it must not be done in a corner.

NOTES BY DR. M'GOWAN.

#### *Chinese Jews.*

I am glad to find that at length some efforts are making in behalf of the Jews in China. It will be remembered by some, that more than five years ago I appealed for means to send one of our native assistants on a visit to these interesting people in the interior, with a view of procuring copies of their scriptures, and some of their number to reside with me for instruction. The project did not meet with the necessary favour, and I was compelled to postpone it to an indefinite period. The mission has happily been accomplished in behalf of the London Jews' Society, by two young Chinamen sent from Shanghai to Kaifungfoo by Rev. Dr. Medhurst. The results cannot fail to interest the Christian public generally. When last visited by the Jesuits, about one hundred and fifty years ago, they showed many marks of decay. The late visitors represent them as near extinction, not having had a rabbi for half a century, and sunk in squalid poverty and gross ignorance. It is not likely that anything of consequence will accrue to biblical criticism from the scriptures they possess, but it is to be hoped, now that a communication has been opened with these faithful children of Abraham, that they will not be long suffered to remain in ignorance of the Redeemer of Israel. Though few in number, their conversion to Christ would give a great impulse to the gospel in the very heart of the empire.

#### *Spiritual Peak—Tract distribution.*

Ling-fung, or Spiritual Peak, is a place of great celebrity among the devotees of Buddha in this part of the country, and in the spring of the year is the resort of an immense concourse of worshippers from distant regions, who are assured that religious services on the occasion of the god's birth-day are highly meritorious, securing to the worshipper a certificate to the value of about 1000 dollars, payable in specie in the world of spirits, where money is thought to be indispensable! This document costs one cent and a half.

The tutelary god is a deified physician who lived above a thousand years ago. Many invalids accordingly make offerings, either in person or through messengers, when all the ordinary means of cure fail. The worshipper burns candles and incense at the shrine, prostrates himself and knocks his head on the pavement before the mud image of the dead doctor, and then draws for a prescription. These are hung against the wall and numbered from one to one hundred. In a bamboo tube there are as many slips of wood numbered in like manner. The slip he draws indicates the prescription suited to his malady; but it is sometimes found to be so contrary that the patient throws it away and consults some other god, and sooner or later meets with something, which, if it does not cure, is less likely to kill. I visited the spot a short time since with my family, and as Mrs. M. was the first foreigner of her sex who had been seen in that quarter, we attracted unusual attention. While I distributed tracts in the villages on the way to those of the men who could read, she made presents of pincushions, needle-books, bags, &c., to the females. These last were received with avidity, and the children presented flowers in return.

The most intelligent of my auditors, a man of note in his village, after gazing for a time at the title page of a portion of scripture, begged to know if "Matthew, who wrote the book, was a native of the Middle Kingdom, (China,) or from my honourable country?" In all our conversations we had to begin at the very beginning, to take nothing for granted, not even the most obvious and commonplace truths, otherwise our labour would have been wholly lost.

Our journey led us through magnificent Alpine scenery, by an excellent road, to the summit of a ridge which commanded an extensive prospect. The yellow fields beneath were dotted with men, women, and children, gathering the second rice crop—true gold-diggers they, and on their success depends the existence of the teeming multitudes of the plain. There were also patches of buckwheat and sweet potatoes not yet ripe, occupying corners inaccessible to rice. These were hedged with the precious tea shrub, bedecked with snow-white flowers. The sombre green

cypress, and light green, fairy-like bamboo, the scarlet-leaved *stillingia*, and the orange-leaved *dryandra cordata*, clothed the hill sides with gorgeous beauty. The leaves of the last named trees wore their autumnal tints; the first yields tallow and oil, or good *stearine* and *elain*, and the last a kind of oil resembling varnish.

*Dilapidation of the temple.—Bold violence.*

We found the temple in ruins, its idols crumbling into dust and the priests scattered. It had once been a crowded monastery, and although it had lost none of its sanctity or popularity, yet it was given up to the occupancy of birds and beasts. This is owing to the depredations of a band of lawless men, who, availing themselves of its remote and defenceless position, carry off every thing of value which is ever taken there. For several years past the gathering of pilgrims has brought these robbers in such numbers that a set fight in Chinese style is always looked for. Ordinarily, this is a harmless affair. The palms of the hands—the shillelah of a Chinaman—are rather freely used, but when they come to close quarters they lay hold of each other's cues and pull away till they get cool; but the priests, being destitute of this appendage, have their ears put upon the stretch. The rioters always remain masters of the temple, and sometimes stone men, women, and priests over the hill with violence and cruelty. Their spoils always repay them well, as a large amount of money is spent by the worshippers in buying candles, incense sticks, purgatory paper, and other sacred ware of the priests. The year before last, the padres endeavoured to make a stand, and with some hired men showed fight—but they were beaten as formerly. Last year the timely arrival of some missionaries saved them from very bad usage. They called out to their pursuers that some English military officers had come to their help, which occasioned a panic; they scampered up the hill again and down the other side, leaving their booty behind. The brotherhood determined to profit by their good luck, and accordingly hired some armed Portuguese lorchas to protect them and their gains, but their subsidies required so large a share of these that it proved a poor speculation.

*The Portuguese lorchas.—Romish insolence.*

Lorchas are vessels belonging to the Portuguese colony of Macao, being in construc-

tion something between a China boat and a sloop, and generally well armed. They are much employed on this coast as convoys to Chinese junks, without the protection of which native vessels are constantly liable to the attacks of pirates. The Chinese, however, regard them with only less dread than the pirates themselves. Their violence and extortions constitute a constant subject of complaint, and frequently they set the native authorities at defiance. At Ningpo the mandarins are much afraid of these men, and complain of them before English and American residents, vainly hoping for redress from us. Not long since they seized a native merchant for debt, kept him in irons on board a lorchas for a couple of weeks, and only released him when their demands were complied with. Sometimes they repair in a body to the offices of the mandarins, and by menace and tumult compel assent to their claims. Every man of them is a *bueno catolico*, and ever ready to lend mother church a hand. The Romish padres here avail themselves of this power, holding it *in terrorem* over Chinamen of every rank. The influence which they thus exert is surprising. An alleged wrong had been inflicted on a body of converts by their heathen neighbours, when the priest at Ningpo forthwith engaged a lorchas, got volunteers from others in the river, invaded Chusan and captured the offenders, some of whom they brought before the authorities of that island, and the remainder they brought in chains to Ningpo. Nor durst the authorities resent the outrage done to the laws of their country by this insolent ecclesiastic.

The weather being unusually favourable for the purpose, several excursions have been made to other towns and villages, in which tracts were distributed, not however, to crowds in the streets, but by leaving one in every house the appearance of which rendered it probable that some of its inmates were able to read. In one of these trips I was accompanied by Dr. Bowring, the distinguished author of the beautiful missionary hymn, beginning,

"Watchman! tell us of the night,  
What its signs of promise are."

But alas! we scan this horizon in vain for distinct glimpses which we know must follow the long dreary night that has concealed from this land the beams of the Sun of Righteousness.

## HOME PROCEEDINGS.

Missionary services have been conducted during the month in the counties of Leicester and Nottingham, at which the Revs. F. TRESTRAIL, J. MAKEPEACE, and JOHN CLARK, of Brown's Town, have attended on behalf of the Society.



Pembrokeshire has been visited for the Society by Mr. UNDERHILL and the Rev. JOHN ALDIS; Sussex, by the Rev. JOSHUA RUSSELL and Rev. W. B. BOWES; Lancashire, by the Rev. J. MAKEPEACE; the Scarborough district, in Yorkshire, by Rev. EUSTACE CAREY; and the West Riding by the Revs. JOHN LEECHMAN, JOHN CLARK, and P. H. CORNFORD; Worcestershire, by Rev. JOSHUA RUSSELL.

We are happy to inform our readers that, after much anxious inquiry and repeated disappointment, the Committee have been directed in their choice of a Tutor for the Jamaica Theological Institution to their esteemed friend and brother the Rev. D. J. EAST, of Waltham Abbey, who has been during fourteen years engaged in pastoral work in this country. After mature and prayerful consideration, Mr. EAST has felt it his duty to accede to the call of the Committee, and will proceed to Jamaica in the course of the month of October or the beginning of November. We feel assured that our beloved brother will have the sympathy and prayers of the churches in his behalf for the important engagements on which he is about to enter.

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. E. Hookway, Clevedon, for a parcel of Magazines :

E. West, Esq., Amersham, for a parcel of the "Eclectic Review," for *Rev. W. Dendy, Jamaica* :

Friends at Lewisham Road, by Mrs. Hobby, for a case of clothing, for *Africa*;

R. B., for a parcel of clothing;

Miss Elizabeth, for a package of fancy articles, for *Miss Harris, Haiti* :

British and Foreign School Society, for copies of their Annual Report, for *the Missionaries*.

## CONTRIBUTIONS.

*Received on account of the Baptist Missionary Society, during the month  
of August, 1851.*

[illegible]

[illegible]

The Rev. Jonathan Makepeace desires us to acknowledge £2 2s. 6d. from Anstruther, and £1 7s. from Dunfermline, for the *Native Christian Village at Chitoura*.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

# IRISH CHRONICLE.

## TO THE TREASURER AND COMMITTEE.

*Thurles, Tipperary,  
September 18, 1851.*

MY DEAR BRETHREN,

The good providence of our heavenly Father having brought me thus far on the mission which you assigned to me at your last meeting, there seems to be propriety in my availing myself of an opportunity to give you some account of my progress. I could not venture to do so yet, if it were necessary that I should announce any great discoveries, or present an elaborate report; but I am certain that your friendship, and your deep interest in Ireland, will lead you to give very willing attention to details which are in themselves of comparatively small importance.

I landed at Waterford on Saturday the 13th instant after a voyage which had been very pleasant, the sea being as smooth as the Thames usually is at Chelsea, but which was prolonged by the prevalence of fogs so dense that it was repeatedly necessary to wait two or three hours, lest we should come into collision with some other vessel.

The city of Waterford lies on the western bank of the river Suir. If you have never seen it, you may form a tolerably correct notion of it thus:—Summon before your mind's eye the best portion of an English sea-port, with its quays, wharfs, principal shops, and public buildings; place behind these an equal quantity of the worst parts of London; then add in the outskirts half a dozen of the poorest villages in Buckinghamshire and Northamptonshire. In this manner you may obtain a pretty

good idea of the city of Waterford. From 1812 to 1819 I was familiar with some districts in the counties just mentioned, and my excursions in the neighbourhood of Waterford strongly reminded me of what they then were. In a ride from Waterford to Clonmel, I could have easily fancied myself travelling on the northern side of the Chiltern hills, from Dunstable to West Wycombe, were it not that a fine river was generally visible on the left hand side of the Irish road, whereas water, that essential ingredient in picturesque scenery, is wanting in the corresponding English drive.

You will remember that at Waterford Mr. Hardcastle, one of the most valuable agents ever employed by our society, laboured diligently many years. Immediately after his death, the estimation in which he was held appeared in a contribution made for his family, amounting to more than four hundred pounds, in which Episcopalians, Presbyterians, and Romanists united. He is still spoken of with much affection and regret. I had some hours' conversation with several intelligent gentlemen of different denominations, at the house of one of them, and they all spake in the highest terms of our deceased friend, who fell a victim to his persevering efforts on behalf of those around him who were suffering from pestilential disease.

The meeting-house in which Mr. Hardcastle laboured is a small, respectable building, old but substantial and in good repair, situate in Stephen Street, a locality by no means eligible. It would be crowded if one hundred and twenty



persons were in it; but it might be enlarged somewhat, without disturbing the outer walls. Adjoining it is a house, the property of the church, sufficiently commodious for a small family, which is occupied by the present minister, Mr. Wilshere. Mr. Wilshere was one of the earliest partakers of the advantages afforded by the Baptist Theological Education Society: part of his time he was with Mr. Jackson at Taunton, and part with Mr. Gould at Dunstable. I preached for him on Lord's day, both morning and evening, and had opportunity to converse with some of the few people who constitute his flock. I found them of a higher order intellectually than I had expected; and I am happy to believe that their pastor is well fitted for the station to which he has been recently appointed, and that he is growing in the esteem of his hearers. You remember that he does not receive assistance from our society. He is supported partly by the contributions of his congregation, partly by the rents of houses which were bequeathed to the church in former times, and partly by the fund at the disposal of Mr. Boyce's trustees. My opinion that endowments are more injurious than beneficial to Christian churches was not at all shaken by anything that I have heard of the history of Waterford; but the trustees to whom I have just adverted appear to me to have acted judiciously in this case, and they may be congratulated, I think, on the present prospects of the church they are assisting.

In my journey hence to Clonmel I passed through Carrick on Suir, a town in which our society has never, I believe, attempted any thing. Its main street reminded me of that of Amersham, though it is superior to Amersham in extent. While the horses of the car were being changed, I stepped up to two tradesmen who were standing together at a shop-door and asked, "What is

the population of this place?" "About nine thousand," said one; "Scarcely nine thousand," said the other; "a few years ago it was thirteen thousand." "What is gone with the people then?" said I, "have they emigrated?" He shook his head, and replied, "They are dead, Sir. They died in the workhouses, and in obscure places, unknown." "Of cholera?" "No Sir, we had no cholera worth mentioning here; but of famine and its consequences; of fever and dysentery." Surely it becomes British Christians to put up their prayer for the remnant that is left! For the departed we can do nothing—absolutely nothing;—but the nine thousand who remain are enough to demand compassionate exertion.

Clonmel is however twice the size of Carrick, and its name has long been familiar to English baptists in connexion with that of Mr. Davis, who was for many years the pastor of the church there, though his time was chiefly occupied in travelling on behalf of the society. In a financial point of view this worked well, a very large proportion of our funds having been obtained by his agency; but his efficiency at Clonmel was of course much lessened by his frequent and long continued journeys. His successors did not see much prosperity, and the causes which have reduced other congregations in Ireland have also operated here. Our society holds a lease of the chapel in which Mr. Davis formerly preached, and of a house adjoining it. The former is at present let at a very low rent to a small number of persons who distinguish themselves as "the brethren;" but divisions have recently brought them so low that the number assembling is never more than eight or ten. The house is also let at a reduced rent to a good man who was formerly a member of the church. After I had transacted the business which you are aware demanded attention, I spent an

hour or two with him and his daughter, who was also a member, and was much pleased with their conversation. It is a lamentable thing that we should be unable to turn our premises here to good account, and make exertions on behalf of the population of this large town.

It is not our congregations alone that are lessened by the calamities to which this land has of late been subjected. In last Saturday's number of "The Nation," a noted Roman Catholic paper published in Dublin, the leading article contains a passage which I am inclined to transcribe for your perusal, as a corroboration of the unanimous testimony of our own agents.

"In the country chapel of a prosperous district, which half a dozen years ago could hardly contain its congregation—so that in this balmy harvest season they would swarm out, praying on the fresh green sward of the chapel-yard—we saw two Sundays since a scanty ring of some half dozen deep, ill clad and care-worn people, round the altar-rail. And this was all that remained of the once throng and comfortable congregation. If you heard them speak together before or after mass, it was of the last letter from America, who was doing best out there, what might be the passage money by the next ship, and who were going. If you talked with the wisest among them you would find that despair of Ireland sits as heavy on their hearts as it might on our forefathers' after Red Hugh's death, or the Flight of the Wild Geese. They will tell you it was God's will that the people should be scattered far and wide, and that his curse is upon the country—that within ten years the cattle and the crops have been blighted, the people have starved and sickened amid their own plenty, the fat land has become waste and barren, the very clime and air of the island have changed—and almost in the words of a Celtic poet, eight hundred years ago, that—

'When it is the destiny of a people to pass-away  
Valour and prowess are of no avail.'

"A few days afterwards we saw the good ship 'Ottawa' haul anchor at the Custom-house, and turn her prow stately down the river, bound for New York. Her broad decks were crowded with people of all ages, from the silver-haired old man to the infant of a few weeks. There seemed to be the ample congregation of a parish chapel on board. Some were proud and elate as the cable jerked through the hawses, for they had left hunger and desolation far behind, and were now surely on the way to friends and hope and prosperity; some seemed drunk and dizzy with smothered sorrow; others sobbed passionately, rocking to and fro as the rough chant of the sailors swelled fitfully over their work. And next day the 'Ottawa' was a speck on the channel horizon."

Yet, though the population is said to be two millions less than it was ten years ago, there are several millions left who are legitimate objects for Christian beneficence. I write this from Thurles, where you will remember the Romish bishops and clergy held their grand synod last summer, to denounce the Queen's Colleges. This town contains seven thousand inhabitants, and I am assured that six thousand eight hundred of them are Roman Catholics, only two hundred being nominal protestants. Here spiritual degradation is accompanied by extreme physical wretchedness. Before I arrived here, I had not seen in Ireland any poverty perceptibly greater than I had seen in some parts of England. But in the outskirts of Thurles there are rows of dwellings in comparison of which many an English pigsty would be a comfortable habitation. And what is there on the other hand to enliven the prospect? There is an immense establishment close by the town—"The Catholic College." [There are Roman Catholic

chapels; there is a nunnery; there is a monastery; there is a "Friary." There is no Baptist, or Independent, or Presbyterian place of worship, but there is a pretty looking church belonging to the protestant establishment. I walked in the churchyard and got into conversation with a tolerably intelligent man who was a protestant. He knew that I was a protestant, and he was willing to talk. From him I learned that the incumbent had been absent ten years; that the new bishop had obliged him to return; that he resided here as little as possible; that from this parish he received nearly a thousand a year; that he enjoyed some other livings; and that he was looking for preferment.

Oh that we could place here two or three active, intelligent, faithful ministers of Christ, to preach his gospel boldly, and illustrate it in their lives! Would there not be joy in heaven, think you,

over one sinner brought to repentance in Thurles? Remember, dear brethren, your collecting books. The thought is reviving that each of you has taken one, with which to do his best in his own circle, to raise a sum for the extinction of the debt. Remember the first Tuesday evening in December when you are to bring them in, in conformity with your promise; and may the amount, assisted by the contributions made throughout the country be such as to occasion renewed thanksgiving and hope!

My journey has hitherto been pleasant. The change of air and scene has revived my spirits. The incessant headache from which I had suffered for some weeks before I left home is removed.

I am, my dear brethren,

Yours faithfully,

W. GROSER.

#### CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	
Cardiff, Glamorganshire, Bethany Chapel, Collection by Revs. W. Jones and A. G. Fuller.....	7	1	0	
Colnbrook, Buckinghamshire, Collection by Rev. I. Lingley .....	3	5	7	
Conlig, Ireland, Quarterly Subscription from Baptist Church .....	1	11	2	
Lechlade, Gloucestershire, a Friend.....	0	10	0	
Shortwood, Gloucestershire, by Mr. T. Francis—				
Mr. Olissold .....	£0	5	0	
Mr. Flint .....	0	10	0	
Mr. Francis .....	0	5	0	
Mr. Hillier.....	1	0	0	
Mr. Jenkins .....	0	5	0	
Collected by Miss Helen Hillier .....	0	11	0	
Collection .....	5	0	8	
		7	16	8
Waterford, Ireland, Mr. T. Wilson, two years' subscription ....	1	0	0	

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,  
4, Compton Street East, Brunswick Square.



# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

### THE MANUFACTURING DISTRICTS.

THE moral and spiritual condition of these districts is a matter of the last importance to the welfare of the nation and to the influence we exert on the other peoples of the earth. Their population is, in general, strongly marked by mental activity, independence of character, and indomitable energy. They constitute the trunk, and include the very vitals, of the body politic. They are accustomed to read, think, discuss all matters which affect their own interests and the interests of the community at large. Various facts and considerations concur to indicate that they will, at no very distant day, secure and vigorously employ the full rights and privileges of citizenship. Their influence for good or for evil, through a thousand ramifications, is beyond our power of computation. Their moral condition is rendered intensely interesting by the well-adapted and earnest efforts made to gain them over by the teachers of false religions on the one hand, and by the advocates of infidelity and atheism on the other. By far the larger proportion of the cheap literature with which they supply themselves is of a decidedly injurious character; not food or medicine for the mind, but poison; tending rather to enfeeble than to brace up the mental and moral powers, or to invigorate them only for thoughts and purposes of evil. It is beyond expression important, therefore, that efforts to evangelize them should be conceived in the most generous spirit, arranged with the utmost wisdom, and carried out with all possible earnestness.

By the friends of the society who sympathize with these remarks, the following abstracts of the Yorkshire and Lancashire Auxiliaries will be read with interest:—

#### ABSTRACT OF THE REPORT OF THE YORKSHIRE AUXILIARY.

Beginning with the South:—at *Rotherham*, great exertions have been made during the year by the pastor and the church, for effecting the entire removal of the chapel debt. The friends were urged to this effort for the preservation of the interest; and having already received more than £220, and £100 more having been promised, there are entertained sanguine hopes of success. The church has 105 members, having received 6 during the year. There are 73 children, and 13 teachers in the Sunday-school.

At *Barnsley*, the work of the Lord is steadily advancing. The pastor has been diligently engaged, preaching in houses, conducting classes, and in various ways also encouraging the labours of his friends. New school-rooms have been built, which will accommodate 300 children. A library, containing 150 volumes, has also been procured for the school. There are now 180 children, principally gathered from the formerly benighted neighbourhood, who are receiving instruction from 32 teachers. The sabbath evening congregation has gradually increased, averaging at the present time about 200

adults; and the church has 79 members, of whom 39 have been added since the last Association.

At *Doncaster*, some progress, through the blessing of God, has been made. The friends speak of difficulties and trials in their Report; but the services of the minister have been acceptable, and hopes are cherished respecting the future.

The church at *Dewsbury* has maintained its position, and slightly advanced. Brethren from Leeds, Halifax, Lockwood, and Dewsbury have rendered very kind and valuable help by supplying the place. A settled minister is very desirable there.

At *Wakefield*, the church has been encouraged with tokens of the favour of God. 23 have been added to the number of members, making the church at the present time 103. The sabbath evening congregations number about 200. There are 142 children in the school, and 16 teachers. Thanking God, and taking courage, appears to be the present motto. Both by the blessing which has been given, and by the brightening prospects of continued success for the future, the hearts of the minister and the people are animated in their work.

The *Stanningley* church during the year



has had the services of a settled pastor, who has been preaching in cottages and visiting the people of that populous and irreligious neighbourhood, from house to house, with the hope of thus awakening their attention to the truths of the gospel. The two promising sabbath-schools connected with the church have continued their operations, having now 215 children, and 60 teachers. The congregation numbers about 140; and there are 70 members in the church.

At *Pudsey*, a new chapel has been opened, and the prospects for the church appear to be very greatly improved. Mr. Foster, of *Farsley*, and Mr. Hainsworth and Mr. Marshall have throughout the year, rendered most important service to this interest by collecting for the chapel, and latterly arranging for the supply of the station; and through the blessing of God, they have been greatly cheered by the fruit of their persevering and self-denying labours.

At *Ripon*, the Committee deeply regret to say their efforts have been, for a season, discontinued. Hopes are cherished, however, that the cause will yet again be revived.

*Malton*, in the East Riding, has, during the year, had the services of Mr. Earle. The congregation has improved. The church enjoys peace, and is harmoniously co-operating with the other Christian communities in the town.

The church at *Bedale*, is in a more orderly and working state than it was, and some in the congregation are inquiring for the way to Zion.

Thus the Auxiliary has been giving assistance to 11 stations through the year, including *Grimshy*, where, since the last Association, 39 have been added to the church.

The Report also embodies information from the "Huddersfield Union, and the Halifax District Societies," and then adds:—

Such is a brief outline of the Baptist Home Missionary operations of the county for the year. The sketch does not notice the efforts of single churches, but of combinations of churches. Something, through the blessing of God, has been done. There are, however, several other weak churches which need to be strengthened, and many very inadequately instructed districts to supply. There is much work which individual churches in their own localities may accomplish; and there is also very much in the county which will demand all the energies of the largest combination that is possible. A greater measure of forbearance and charity towards the church, and of liberality and zeal for the world, are urgently called for by the love of the Saviour, by the value of souls, and by the brevity of life.

#### ABSTRACT OF THE REPORT OF THE LANCASHIRE AUXILIARY.

Proceeding in alphabetical order, the

church at *Ashton-under-Lyne*, first meets our attention; and while it is true that this name is not new to our reports, it is to be remembered that this station was for a considerable interval independent. The occasion of its returning to its former relation to the society is, the recent erection of a chapel, of which the debt is not quite liquidated. The people continue strenuous in their exertions to remove it, and express themselves hopefully in respect to their success.

*Blackburn*, a station which was begun under great promise, has not yet realised the hopes of the county. A substantial and commodious chapel, surrounded by a large population, waits for a preacher endowed with a vigorous mind, and baptized in the Holy Ghost.

*Bury* continues to present signs of prosperity—the congregation being reported at 250, and the Sunday scholars 200. The congregation is still accommodated in a hired room, but a fund of £560 has been collected (at the commendably small expense of £5) towards a chapel, which it is proposed soon to erect, on the pledged condition of its being opened free from debt. Your treasurer, with his accustomed kindness, has greatly encouraged this much needed undertaking.

*Chewent*, though surrounded with difficulty, continues to maintain its position. The opposition which has long been offered to the preaching and to the professors of the gospel there, has of late been much mitigated; and the ministry has found a "more extended and varied sphere of influence." The Sunday scholars amount to 312; and the young persons, generally, impart to the cause an air of hopefulness.

*Ccnistun*, situated on the extreme northern point of the county, and surrounded as it is by a very slender population, is not the kind of sphere which the society prefers to occupy; but, by the kindness of neighbouring churches it has been assisted through the medium of your committee. There is reported a congregation of about 200, with a Sunday school of 70 scholars, and not fewer than 8 preaching stations. It is hoped that the gospel has not been preached in vain among the dwellers in these remote mountains.

*Heywood*, although a place of large population, has suffered much from the removal of several members of the congregation. Its position has been for some time such, that the pastor has been compelled by his domestic requirements to intimate his intention of retiring. It is trusted that his successor, entering upon improved and prepared soil, will reap a harvest which will encourage the friends of the society.

*Padiham*, yet in its infancy, and not formed into a distinct church, presents many signs of progress. The Sunday scholars amount to 200; and the adult congregation, though small, are now raising towards their own expenses at the rate of £70 per annum. The field of labour



here is very extensive, and such as calls for strenuous exertion.

*Stalybridge* represents its condition as "united and peaceful," and alludes with gratitude to the additions made to its numbers during the year. The attendants average about 150, and the Sunday scholars nearly 300. The sum raised indicates an interest in the progress of the cause, and gives token of advancing energy in the conflict with surrounding evils.

*Salford*, which was received under the wing of the society with the prospect of soon again emerging from it, is making progress towards that freedom. Upwards of £900 have been contributed towards a place of worship of their own, of which the foundation stone was laid by your treasurer at the close of last month. It is hoped that the next annual report may announce the completion, in that populous and important borough, of a commodious place of worship, well occupied and perfectly paid for.

*Stockport* enjoys a state of union, and makes progress in numbers. The people are diligent in their endeavours after that state of independence of the society's aid, which it is expected that every church, well situated, will by the divine blessing successfully achieve. The congregation now amounts to about 280, and the Sunday scholars to 120, while the efforts to meet pecuniary liabilities have been well maintained.

Such is little more than the mere enumeration of the stations aided by this society. If it had been possible to have summoned into actual view these ten churches, with their joint congregations and their Sunday schools; if it had been practicable even to recount the labours of their pastors, and to recite the testimonies to divine grace which they have heard from the lips of young converts; and received in the dying chambers of departed saints; a more ample, and therefore a more just representation would have been made of the ground we have for fervent gratitude to God.

At the same time, when the immense population of this county is considered; when the ignorance and crime, in which vast masses of its people yet lie, are contemplated; when the forces of infidelity and popery, which now move forward from all points, are steadily estimated; it is impossible to imagine that we have reached to the point of duty in this great enterprise. While we have aided faithful men to preach the gospel to such an aggregate congregation as that just mentioned, we cannot forget that their places of worship would have accommodated double that number—a fact which appears to intimate that the people require to be made more fully aware of our existence, and to be more deeply impressed with the fact of our resolute earnestness. It may not be unworthy of consideration, whether the time has not arrived for resorting more largely to an ancient practice, and for those who have the requisite endowments to go forth, attended by their people, to the high places of concourse, and under the arch of heaven to hold forth the doctrine of the Kingdom. Our commission is couched in terms which require us not to stay, but to "go" and preach the gospel to all nations; and that with which we are charged being styled a "message," we are under an injunction not to wait until it be applied for, but faithfully to carry it to those to whom it is addressed: and until our obedience to those commands has been literally rendered, we are not entitled to attribute our failure to the sovereign restraint of divine influence. But, supplied with an instrument of incomparable moral power; using that instrument with hearts filled with tender compassion for sinners, and ardent love to Christ, and accompanied by Him whose office and whose delight it is to "convince the world of sin, and of righteousness, and of judgment," we shall nowhere labour with fidelity without reaping a proportionate harvest.

The following passage from the last report of the Parent Society may be deemed a not inappropriate sequel to the foregoing extracts:—

Had the efforts of the evangelists been directed exclusively to the breaking up of new ground—the formation of new churches according to the original idea of the most laborious of them, instead of being engaged as they were in endeavouring to revive interests in a state of decay, the results might have been more satisfactory, and the system might have continued in operation to the present hour.

Of the importance of employing some such agency as that indicated in the last sentence, the Committee have a growing conviction. Whatever may be the fact in other denominations, it is not forgotten in relation to our own, that in the majority of our churches and congregations, the working classes, as it is the fashion to call them, outnumber the middle classes. In general they are not more especially alienated from us than are other sections of the community. We cannot truthfully adopt language which has been employed on this subject, and say that we have lost our hold on these classes, supposing the term to refer to some hold possessed in times gone by. While, however, the recognition of things as they are demands these qualifying remarks, there remains to be considered another fact alike palpable and afflictive, that multitudes of the more intelligent of the working classes, es-



tranged from or prejudiced against even the serious professors of Christianity, never put themselves under Christian teaching, never enter our places of Christian worship. How then are they to be reached and gained? No one mean that can be suggested, how excellent and far reaching soever, can possibly by its independent action remedy so great an evil, the result of causes complicated, deeply seated, and some of them to be reached only indirectly. Still one plan of comprehensive bearing and promising efficacy would be to employ highly gifted and devoted agents, drawn if possible from the classes in question, at any rate known to be in sympathy with them on questions of social and political progress, to address them on the great truths of Christianity in the freest possible form of lecture, oration, or colloquial teaching, whenever and wherever they might be able to obtain a candid hearing. The effect of such a system, carried out with wisdom and energy by well qualified Christian men, would be, with the Divine blessing, to arouse attention, subdue prejudice, and induce numbers who now stand entirely aloof, either to join existing fellowships of Christians, or to form fellowships of their own. It is manifest that such a plan, supposing it sufficiently discussed and matured, to be carried into effective operation, would require a large amount of pecuniary resources. Is the obtaining of these hopeless? In the present circumstances of our country ought it to be so? Can it be so without guilt, danger, ultimate disaster? At any rate the Committee cannot but avail themselves of the present opportunity of bringing the subject under the consideration of the friends of home missions generally, and particularly of the more wealthy members of the churches. The formation of a separate fund is immediately practicable. If the servants of the Lord are in earnest and will liberally supply the means, surely He will supply the men.

### MONIES RECEIVED SINCE LAST REGISTER.

LONDON.			NORFOLK.			SOUTH WALES.		
£	s.	d.	£	s.	d.	£	s.	d.
A Friend, H.....	2	0	0	Attleborough .....	0	4	6	
Church Street.....	2	0	0	Aylsham .....				
Devonshire Square ..	12	16	5	Robson, Miss .....	0	2	0	
Radford, Mr. G.....	1	1	0	A Friend .....	0	0	6	
Spencer Place.....	2	17	6	Bacton— .....				
Tottenham .....	7	0	0	Baker, Mr. ....	0	2	6	
CAMBRIDGESHIRE.				Blakeney .....	1	6	4	
Cambridge— .....				Dereham.....	3	5	0	
Collection.....	17	11	0	Downham .....	4	0	0	
Subscriptions.....	10	5	0	Fakenham .....	2	14	5	
GLOUCESTERSHIRE.				Foulsham.....	1	0	0	
Nailsworth— .....				Great Ellingham ..	2	4	6	
Collection .....	5	0	0	Holt.....	0	13	1	
EAST DISTRICT.				Ingham— .....				
Bourton-on-the-Water ...	4	7	8	Cooke, Mr. R.....	0	15	0	
Cheltenham.....	12	6	0	Kenninghall .....	1	10	0	
Naunton .....	3	11	2	Neeton— .....				
Stow-on-the-Wold .....	2	10	0	Perkins, Mr.....	0	2	6	
Winchcombe .....	1	0	0	Swaffham.....	1	10	6	
COLEFORD DISTRICT.				Tittleshall .....	0	16	2	
Coleford .....	8	8	6	Worstead.....	5	8	5	
HEREFORDSHIRE.				Northern Auxiliary—				
Hereford .....	2	8	0	On account .....	10	0	0	
Ledbury .....	4	18	3	Do. ....	5	0	0	
Ross.....	3	3	6	Do. ....	10	0	0	
Ryeeford .....	1	0	0	Sunderland .....	2	2	1	
				NOTTINGHAMSHIRE.				
				Nottingham— .....				
				On account.....	40	0	0	
				Collingham .....	2	10	2	
				GLAMORGANSHIRE.				
				Cardiff .....	12	12	6	
				Egy, Mr. ....	5	0	0	
				Swansea .....	4	14	0	
				MONMOUTHSHIRE.				
				Abergavenny .....	3	12	10	
				Abersychan.....	0	10	0	
				Caerleon .....	2	17	6	
				Newport .....	4	2	0	
				Monmouth .....	0	0	0	
				Pontypool .....	8	18	9	
				Ponthr .....	17	0	0	
				Pontrhydryn .....	4	6	0	
				SCOTLAND.				
				Aberdeen.....	6	2	6	
				Berwick-on-Tweed .....	6	2	0	
				Dunfermline .....	10	7	4	
				Dundee.....	7	0	0	
				Edinburgh .....	21	15	0	
				Glasgow .....	19	10	0	
				Greenock .....	4	6	3	
				Lochgilphead .....	0	15	0	
				Perth .....	7	2	6	
				Rothsay.....	2	13	6	

*Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch; or by the Secretary, THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.*

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